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Appeal to matter of fact  
and common sense

( iii ) by John Fletcher

To the principal Inhabitants of the Parish of Madeley  
in the County of Salop.

GENTLEMEN,

**Y**OU are no less intitled to my private labours, than the inferior class of my parishioners. As you do not chuse to partake with them of my evening instructions, I take the liberty to present you with some of my morning meditations. May these well-meant endeavours of my pen, be more acceptable to you than those of my tongue! And may you carefully read in your closets, what you have perhaps inattentively heard in the church! I appeal to the Searcher of hearts, that I had rather impart truth than receive tithes: You kindly bestow the latter upon me; grant me, I pray, the satisfaction of seeing you favourably receive the former, from,

GENTLEMEN,

Your affectionate Minister

and obedient Servant,

Madeley, 1772.

J. FLETCHER.

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# C O N T E N T S.

## *An Introduction.*

### F I R S T P A R T.

**T**HE *Doctrine of man's corrupt and lost estate is stated at large, in the words of the Prophets, Apostles, and Jesus Christ; and recapitulated in those of the Articles, Homilies, and Liturgy of the Church of England.*

### S E C O N D P A R T.

*Man is considered as an inhabitant of the natural world, and his fall is proved by arguments deduced from the misery, in which he is now undeniably involved; compared with the happiness, of which we cannot help conceiving him possessed, when he came out of the hands of his gracious Creator.*

*A view of this misery in the following particulars.*

—I. *The disorders of the globe we inhabit, and the dreadful scourges with which it is visited.*—II. *The deplorable and shocking circumstances of our birth.*—  
III. *The painful and dangerous travail of women.*—  
IV. *The untimely dissolution of still-born, or new-born children.*—V. *Our natural uncleanness, helplessness, ignorance, and nakedness.*—VI. *The gross darkness in  
which*

which we naturally are, both with respect to God and a future state.—VII. The general rebellion of the brute creation against us.—VIII. The various poisons that lurk in the animal, vegetable, and mineral world, ready to destroy us.—IX. The heavy curse of toil and sweat to which we are liable; instances of which are given in the hard and dangerous labours of the author's parishioners.—X. The other innumerable calamities of life.—And XI. The pangs of death.

## THIRD PART.

Man is considered as a citizen of the moral world, a free agent, accountable to his Creator for his tempers and conduct; and his fall is farther demonstrated by arguments drawn from—XII. His commission of sin.—XIII. His omission of duty.—XIV. The triumphs of sensual appetites over his intellectual faculties.—XV. The corruption of the powers that constitute a good head; the understanding, imagination, memory, and reason.—XVI. The depravity of the powers which form a good heart: the will, conscience, and affections.—XVII. His manifest alienation from God.—XVIII. His amazing disregard even of his nearest relatives.—XIX. His unaccountable unconcern about himself.—XX. His detestable tempers.—XXI. The general out-breaking of human corruption in all individuals.—XXII. The universal overflowing of it in all nations: Five objections answered.—XXIII. Some striking proofs of this depravity in the general propensity of mankind to vain, irrational, or cruel diversions; and—XXIV. In the universality of the most ridiculous, impious, in-  
human,

*human, and diabolical sins.—xxv. The aggravating circumstances attending the display of this corruption.—xxvi. The many ineffectual endeavours to stem its torrent.—xxvii. The obstinate resistance it makes to divine grace in the unconverted.—xxviii. The amazing struggles of good men with it.—xxix. The testimony of the Heathens and Deists concerning it; and after all—xxx. The preposterous conceit which the unconverted have of their own goodness.*

#### FOURTH PART.

*Man is considered as an inhabitant of the Christian world, and his fallen state is further proved by six scriptural arguments, introduced by a short demonstration of the authenticity of the scriptures, and by a little attack upon the amazing CREDULITY of Deists. The heads of these arguments are,—xxxi. The impossibility that fallen, corrupt Adam, should have had an upright innocent posterity; with answers to some capital objections.—xxxii. The spirituality and severity of God's law, which the unrenewed man continually breaks; and—xxxiii. Our strong propensity to unbelief, the most destructive of all sins according to the gospel.—xxxiv. The absurdity of the Christian religion with respect to infants, and strict moralists; xxxv. The harshness and cruelty of Christ's fundamental doctrines; and xxxvi. The extravagance of the grand article of the Christian faith; if mankind are not in a corrupt and lost estate.*

#### FIFTH

## FIFTH PART.

*The doctrine of man's fall being established by such a variety of arguments; first, a few natural inferences are added: secondly, various fatal consequences attending the ignorance of our lost estate: thirdly, the unspeakable advantages arising from the right knowledge of it.*

*The whole is concluded with an ADDRESS to the serious Reader, who enquires what he must do to be saved.—And with an APPENDIX, concerning the evangelical harmony, that subsists between living faith, and loving obedience.*



INTRODUCTION.



## INTRODUCTION.

**I**N religious matters we easily run into extremes. Nothing is more common than to see people embracing one error, under the plausible pretence of avoiding another.

Many, through fear of infidelity, during the night of ignorance and storm of passion, run against the wild rocks of superstition and enthusiasm ; and frequently do it with such force that they *make shipwreck of the faith*, and have little of *godliness* left, except a few broken pieces of its *form*.

Numbers, to shun that fatal error, steer quite a contrary course : Supposing themselves guided by the compass of reason, when they only follow that of prejudice, with equal violence they dash their speculative brains against the opposite rocks of deism and prophaneness ; and fondly congratulate themselves on escaping the shelves of fanaticism, whilst the leaky bark of their hopes is ready to sink, and that of their morals is perhaps sunk already. Thus, both equally  
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overlook sober, rational, heart-felt piety, that lies between those wide and dangerous extremes.

To point out the happy medium which they have missed, and call them back to the narrow path, where Reason and Revelation walk hand in hand, is the design of these sheets. May *the Father of lights* so shine upon the Reader's mind, that he may clearly discover Truth, and notwithstanding the severity of her aspect, prefer her to the most soothing error !

If he is one of those, who affect to be the warm votaries of Reason, he is intreated to be a *close-thinker*, as well as a *free-thinker* ; and with careful attention to consider Reason's dictates, before he concludes, that they agree with his favourite sentiments. He has, no doubt, too much candour, not to grant so equitable a request ; too much justice, to set aside *Matter of fact* ; and too much good sense, to disregard an *Appeal to common sense*.

Should he incline to the opposite extreme, and cry down our rational powers ; he is desired to remember, *Right Reason*, which is that I appeal to, is a ray of *the light that enlightens every man who comes into the world*, and a beam of the eternal *Logos*, the glorious *Sun of righteousness*.

God, far from blaming a proper use of the noble faculty, by which we are chiefly distinguished from brutes, graciously invites us to the exercise

ercise of it: *Come now, says he, and let us reason together.* Jesus commends the unjust steward, for reasoning better upon his wrong, than the children of light, upon their right principles. Samuel desires the Israelites to *stand still, that he may REASON with them before the Lord.* St. Peter charges believers to *give an answer to every one, that asketh them a REASON of their hope.* And St. Paul, who *reasoned* so conclusively himself, intimates, that *wicked men are UNREASONABLE*; and declares, that a total dedication of ourselves to God is *our REASONABLE service*: And, while he challenges the vain *disputers of this world*, who would make jests pass for proofs, invectives for arguments, and sophistry for reason; he charges Titus to use, not merely *sound speech*, but, (as the original also means) *SOUND REASON*, that *he who is of the contrary part may be ashamed.*

Let us then, following his advice and example, pay a due regard both to Reason and Revelation: So shall we, according to his candid direction, break the shackles of prejudice, *prove all things*; and, by divine grace, *hold fast that which is good.*


A N

A P P E A L

T O

M A T T E R of F A C T, &c.

F I R S T P A R T.

 I N every religion there is a principal truth or error, which, like the first link of a chain, necessarily draws after it all the parts, with which it is essentially connected. This leading principle, in Christianity distinguished from Deism, is the Doctrine of our corrupt and lost estate: for if man is not *at variance* with his Creator, what need of a *Mediator* between God and him? If he is not a *depraved, undone* creature, what necessity of so wonderful a *Restorer* and *Saviour* as the Son of God? If he is not *enslaved* to sin, why is he *redeemed* by Jesus Christ? If he is not *polluted*, why must he be *washed in the blood* of that immaculate *Lamb*? If his soul is not *disordered*, what occasion is there for such a divine *Physician*

*Physician?* If he is not *helpless* and *miserable*, why is he perpetually invited to secure the *assistance* and *consolations* of the Holy Spirit? And, in a word, if he is not *born in sin*, why is a *new birth* so absolutely necessary, that Christ declares with the most solemn asseverations, *without it no man can see the kingdom of God?*

This doctrine then being of such importance, that genuine Christianity stands or falls with it; it may be proper to state it at large: and as this cannot be done in stronger and plainer words, than those of the sacred writers, and our pious reformers; I beg leave to collect them, and present the reader with a picture of our natural estate, drawn at full length by those ancient and masterly hands.

I. Moses, who informs us, that *God created man in his own image, and after his likeness*, soon casts a shade upon his original dignity, by giving us a sad account of his fall. He represents him after his disobedience, as a criminal under sentence of death; a wretch filled with guilt, shame, dread and horror; and a vagabond, turned out of a lost paradise into a *curst* wilderness, where all bears the stamp of desolation for his sake. Gen. iii. 17. In consequence of this apostacy he died, and *all die in him: for by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned in him,*  
 who

who was all mankind feminally and federally collected in one individual. I Cor. xv. 12. Rom. v. 12.

The sacred historian, having informed us how the first man was corrupted, observes, that *he begat a son in his own image, sinful and mortal like himself; that his first-born was a murderer; that Abel himself offered sacrifices to avert divine wrath, and that the violent temper of Cain soon broke out in all the human species. The earth, says he, was filled with violence—all flesh had corrupted its way—and God saw the wickedness of man was great in the earth, so great that every imagination of the thoughts of his heart was only evil, continually. ONLY evil, without any mixture of good: And CONTINUALLY, without any intermission of the evil. Gen. vi. 5.*

When the deluge was over, the Lord himself gave the same account of his obstinately rebellious creature. *The imagination of man's heart, said he to Noah, is evil from his youth, Gen. viii. 21.—Job's friends paint us with the same colours: One of them observes, that Man is born like the wild ass's colt: And another, that he is abominable and filthy, and drinks iniquity like water. Job xi. 12, and xv. 16.*

David doth not alter the hideous portrait: *The Lord, says he, looked down from heaven upon the children of men; to see if there were any that did understand and seek God. And the result of the*

divine inspection is : *They are all gone aside, they are all together become filthy : There is none that doth good, no not one.* Psa. xiv. 2. Solomon gives a finishing stroke to his father's draught, by informing us, that *Foolishness is bound in the heart of a child*, and not of a child only, for he adds, *The heart of the sons of men is full of evil, and while they live madness is in their heart.* Prov. xxii. 15. Eccl. ix. 3.

Isaiah corroborates the assertions of the royal Prophets, in the following mournful confessions : *All we, like sheep have gone astray—We are all as an unclean thing, and all our righteousnesses are as filthy rags.* Isa. liii. 6. and lxiv. 6.

Jeremiah confirms the deplorable truth, where he says : *The sin of Judah is written with a pen of iron, and with the point of a diamond ; it is graven upon the tables of their hearts.—O Jerusalem, wash thy heart from wickedness, that thou mayst be saved.—For the heart is deceitful above all things, and desperately wicked : Who can know it ?* Jer. iv. 14, and xvii. 1. 9.

Thus the Prophets delineate mankind in a natural, impenitent state. And do the Apostles dip their pencil in brighter colours ? Let them speak for themselves. The chief of them informs us, that *the natural, unrenewed man receives not the things of the Spirit of God, and that they are foolishness to him.* 1 Cor. ii. 14. And he lays it down as matter of fact, that *the carnal mind, the*  
taste

taste and disposition of every unregenerate person, is not only averse to goodness, but ENMITY itself *against God*, the adorable fountain of all excellence. A blacker line can hardly be drawn, to describe a fallen, diabolical nature. Rom. viii. 7.

Various are the names, which the Apostle of the Gentiles gives to our original corruption; and they are all expressive of its pernicious nature, and dreadful effects. He calls it emphatically *Sin*, a sin so full of activity and energy, that it is the life and spring of all others:—*Indwelling Sin*, a sin which is not like the leaves and fruits of a bad tree, that appear for a time, and then drop off; but like the sap that dwells and works within, always ready to break out at every bud:—*The body of Sin*, because it is an assemblage of all possible sins in embryo, as our body is an assemblage of all the members which constitute the human frame:—*The Law of sin*, and *the Law in our members*, because it hath a constraining force, and rules in our mortal bodies, as a mighty tyrant in the kingdom which he hath usurped:—*The old man*, because we have it from the first man, Adam; and because it is as old as the first stamina of our frame, with which it is most closely interwoven: *The flesh*, as being propagated by carnal generation, and always opposing the Spirit, the gracious principle which we have from Adam the second:—And *Concupiscence*, that

mythic Jezebel, who brings forth the infinite variety of *fleshly, worldly, and mental lusts, which war against the soul.*

Nor are St. James and St. John less severe than St. Paul, upon the unconverted man. The one observes, that his *wisdom, the best property naturally belonging to him, descendeth not from above, but is earthly, sensual, and devilish*: And the other positively declares, that *The whole world lieth in wickedness.* Jam. iii. 15. I John. v. 19.

Our Lord, whose spirit inspired the Prophets and Apostles, confirms their lamentable testimony. To make us seriously consider sin, our mortal disease, he reminds us, that *The whole have no need of a Physician, but they that are sick.* Luke v. 31. He declares, that *men love darkness rather than light. That the world hates them; and that its works are evil.* John iii. 19. & xv. 18. & vii. 7. He directs all to pray for the *pardon of sin, as being evil, and owing ten thousand talents to their heavenly creditor.* Mat. vi. 12. vii. 11. xviii. 24. And he assures us, that *the things which defile the man, come from within; and that out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, and, in a word, ALL MORAL EVIL.* Mark vii. 21. Mat. xv. 19.

Some indeed confine what the scriptures say of the depravity of the human heart, to the abandoned heathens, and persecuting jews; as if the professors



cessors of morality, and christianity, were not concerned in the dreadful charge. But if the apostolic writings affirm, that Christ *came not to call the righteous, but SINNERS*; that *he died for the UNGODLY*; and that *he suffered, the just for the UNJUST*; it is plain that, unless he did not suffer and die for moral men and christians, they are by nature *sinners, ungodly, and unjust* as the rest of mankind. Rom. v. 6. 1 Pet. iii. 18.

If this assertion seems severe, let some of the best men that ever lived, decide the point, not by the experience of immoral persons, but by their own. *I abhor myself*, says Job, *and repent in dust and ashes*. Job xlii. 6. *Behold I was shapen in iniquity*, says David, *and in sin did my mother conceive me*. Ps. li. 5. *Wo is me for I am undone*, says Isaiah, *because I am a man of unclean lips*. Isa. vi. 5. *I know*, says St. Paul, *that in me, that is, in my flesh, dwelleth no good thing*. Rom. vii. 18. *We ourselves*, says he, to Titus, *were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another*. Tit. iii. 3. And speaking of himself, and the Christians at Ephesus, he leaves upon record this memorable sentence: *We were BY NATURE the children of wrath even as others*. Eph. ii. 3. Such humbling thoughts have the best men entertained both of their natural estate, and themselves!

But as no one is a more proper person to appeal to, in this matter, than this learned Apostle, who, by continually conversing with jews, heathens, and christians in his travels, had such an opportunity of knowing mankind; let us hear him sum up the suffrages of his inspired brethren. *What then, says he, are we better than they?* Better than the immoral pagan, and hypocritical jews described in the two preceding chapters? *No, in no wise.* And he proves it by observing: (1) The UNIVERSALITY of human corruption: *ALL are under sin as it is written. There is NONE righteous, no not ONE:* (2) The EXTENT of it in individuals, as it affects the whole man, especially his mind; *There is none that understandeth the things of God: His affections, There is none that seeketh after God: And his actions, They are all gone out of the way of duty: There is none that doth good, no not one; For all have their conversation in the lusts of the flesh, and of the mind.*—(3) The OUT-BREAKINGS of this corruption through all the parts of the body: *Their throat, their lips, their mouth, their feet, their eyes, and all their members are together become unprofitable, and instruments of unrighteousness.* As for their tongue, says St. James, *it is a world of iniquity, it defileth the whole body, and sets on fire the course of nature, and is set on fire of hell.* And lastly, its MALIGNITY and VIRULENCE: It is loathsome as *an open sepulchre*, terrible as one who *runs to shed blood*, and mortal as *the poison of asps.*

From

From the whole, speaking of all mankind in their unregenerate state, he justly infers, that *destruction and misery are in their ways*. And, lest the self-righteous should flatter themselves, that this alarming declaration doth not regard them, he adds, that *the scriptures conclude ALL under sin; that there is no difference, for ALL have sinned, and come short of the glory of God; and that the moral law denounces a general curse against its violators, that EVERY MOUTH may be stopped, and ALL THE WORLD may become guilty before God*. Rom. iii. 9. to 23. vi. 19. Eph. ii. 2. **A**

If man is thus corrupt and guilty, he must be liable to condign punishment. Therefore, as the Prophets and Apostles agree with our Lord, in their dismal descriptions of this depravity; so they harmonize with him, in their alarming accounts of his danger. Till he flies to the Redeemer as a condemned malefactor, and secures an interest in the salvation provided for the lost, they represent him as on the brink of ruin.

They inform us, that *the wrath of God is revealed from heaven, not only against some atrocious crimes, but against ALL unrighteousness of men*, Rom. i. 18. That *EVERY transgression and disobedience, shall receive a just recompence of reward*, Heb. ii. 2. That *the soul that sinneth shall die, because the wages of sin is death*, Ezek. xviii. 4. Rom. vi. 23. They declare, that *they are cursed, who do err from God's commandments*: That *cursed*

*is the man, whose heart departeth from the Lord: That cursed is every one, who continues not in all things, which are written in the book of the law to do them: That whosoever shall keep the whole law, and yet offend in one point, is guilty of all: And that, as many as have sinned without law, shall also perish without law. Ps. cxix. 21. Jer. xvii. 5. Gal. iii. 10. Jam. ii. 10. Rom. ii. 12.*

They intreat us to turn, lest we should be found with *the many*, in the *broad way to destruction*, Ez. xviii. 23. Mat. vii. 13. They affectionately inform us, that *it is a fearful thing to fall into the hands of the living God: That our God is a consuming fire to the unregenerate: That indignation and wrath, tribulation and anguish, hang over every soul of man who doth evil: That the Lord shall be revealed from heaven in flaming fire, to take vengeance on them, who know him not, and obey not the gospel: That the wicked shall be turned into hell, and all the people that forget God: That they shall be punished with eternal destruction, from the presence of the Lord, and from the glory of his power: And that they all shall be damned, who believe not the truth, but have pleasure in unrighteousness. Heb. x. 31. and xii. 29. Rom. ii. 9. 2 Thes. i. 8. and ii. 12. Ps. ix. 17.*

Nor does our Lord, who is both the fountain and pattern of true charity, speak a different language. He bids us *fear him, who is able to destroy both soul and body in hell: Luke xii. 5.* He solemnly

lemly charges us to oppose corrupt nature with the utmost resolution, lest we be *cast into hell, where the worm dieth not, and the fire is not quenched.* Mark ix. 43. With tenderness he informs us, that *whosoever shall say to his brother, Thou fool! shall be in danger of hell fire*; That not only the wicked, but *the unprofitable servant shall be cast into outer darkness, where will be weeping, wailing, and gnashing of teeth*: And that he himself, far from conniving at sin, will fix the doom of all impenitent finners, by this dreadful sentence: *Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.* Mat. v. 22. and xxv. 30, 41.

II. I flatter myself that the doctrine, which we are to try by the touch-stone of reason, has been already sufficiently established from scripture. Nevertheless, that the Reader may have the fullest view of so momentous a subject, I shall yet present him with a recapitulation of the whole, in the words of our pious Reformers, taken out of the Articles, Homilies, and Liturgy of the Church of England.

The 9th Article thus describes our depravity and danger. *Original, or birth-sin is the fault, and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh*  
*lusteth*

*lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation.*

The 35th Article gives sanction to the Homilies in the following words; *The book of Homilies contains a good and wholesome doctrine, and therefore we judge them to be read in Churches, by ministers, diligently and distinctly, that they may be understood by the people.* Let us then see, how they set forth the good and wholesome, though lamentable and humbling doctrine of our lost estate.

The title of the 2d is: *A Sermon of the misery of mankind, and of his condemnation to death everlasting by his sin.* In the close of it, the contents are summed up in these words: *We have heard how evil we are of ourselves; how of ourselves, and by ourselves, we have no goodness, help, or salvation: but on the contrary, sin, damnation, and death everlasting.*

Our Church is uniform in her woful accounts of man's misery. Hear her in the 1st Homily for Whitsunday: *Man OF HIS OWN NATURE (since the fall) is fleshly and carnal, corrupt and nought, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds.*

In the Homily on the nativity she speaks thus: *He (disobedient man) was now cursed and abhor'd: Instead of the image of God, he was now become the image of the Devil, the bond-slave of hell.* Altogether  
spotted

*spotted and defiled, he seemed to be nothing else but a lump of sin; and therefore, by the just judgment of God he was condemned to everlasting death. Thus, in Adam, all men became universally mortal, having in themselves nothing but \* everlasting damnation of body and soul.*

The same doctrine is delivered with the same plainness in the second part of the Homily on the passion. *Adam died the death, that is, became mortal, lost the favour of God, and was cast out of paradise, being no longer a citizen of heaven, but a firebrand of hell, and a bond-slave of the devil. And St. Paul bears witness, that by Adam's offence death came upon all men to condemnation, who became plain reprobates and castaways, \* being perpetually damned to the everlasting pains of hell-fire.*

Agreeable to this we are taught, in the 2d part of the Homily on repentance, that *part of that virtue consists in an unfeigned acknowledgement of our sins to God, whom, by them, we have so grievously offended, that if he should deal with us according*

*ing*

\* Prejudiced persons, who instead of considering the entire system of truth, run away with a part detached from the whole, will be offended here, as if our Church "dama'd every body." But the candid Reader will easily observe, that, instead of dooming any one to destruction, she only declares, that the Saviour finds all men in a state of condemnation and misery, where they would eternally remain, were it not for the compassionate equity of our gracious God, which does not permit him to sentence to a *consciousness* of eternal torments, any one of his creatures, for a sin, of which they never were *personally* guilty; and of which, consequently, they can never have any *consciousness*.

*ing to his justice, we deserve a thousand hells, if there were so many.*

The same vein of wholesome, tho' unpleasant doctrine runs through the Liturgy of our church. She opens her service by exhorting us *not to dissemble, nor cloak, our manifold sins and wickedness.* She acknowledges in her confessions, that *we have erred and strayed from God's ways like lost sheep,—that there is no health in us,—that we are miserable sinners, miserable offenders, to whom our sins are grievous, and the burden of them is intolerable.*

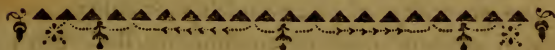
She begins her baptismal office by reminding us, that *all men are conceived and born in sin.* She teaches in her catechism, that *we are by nature born in sin, and the children of wrath.* She confesses in the collect before the general thanksgiving, that *we are tied and bound with the chain of our sins,* and intreats God to *let the pitifulness of his great mercy loose us:* And in her suffrages she beseeches him to *have mercy upon us, to spare us, and make speed to save us;* a language that can suit none but condemned sinners.

Duly sensible of our extreme danger till we have secured an interest in Christ, at the grave she supplicates the *most holy God, not to deliver us into the bitter pains of eternal death;* and in the litany she beseeches our Lord Jesus Christ, *by his agony and bloody sweat, by his cross and passion, to deliver us from his wrath and everlasting damnation.* Thus is our church every where consistent with herself, and with the oracles of God,  
in



in representing us as corrupt, condemned creatures, in Adam; till we are penitent, absolved believers in Jesus Christ.

The doctrine to be demonstrated in this treatise being thus fully stated, in the consentaneous words of the sacred Writers, and our pious Reformers, I shall close this Part by an appeal to the Reader's candor and common sense. If such are the sentiments of our church, are those *church-men* reasonable, who intimate, that all the maintainers of them, are either her open or secret enemies? And may they rank with modest, humble *christians*, who, instead of the self-abasing scripture doctrine here laid down, boldly substitute pompous, pharisaic descriptions of the *present* dignity and rectitude of human nature?—Without waiting for the obvious answer, I pass to the first class of arguments, on which the truth of this mortifying doctrine is established.



## S E C O N D P A R T .

**A**S no man is bound to believe what is contrary to common sense; if the above-stated doctrine appears irrational, Scriptures, Articles, Homilies, and Liturgy, are quoted in vain: When men of parts are pressed with their

authority, they start from it as an imposition on their reason, and make as honourable a retreat as they possibly can.

Some, to extricate themselves at once, set the Bible aside, as full of incredible assertions. Others, with more modesty, plead that the Scriptures, have been frequently misunderstood, and are so in the present case. They put grammar criticism, and common sense to the rack, to shew that when the inspired writers say, the human *heart is desperately wicked*, they mean that it is extremely good; or at least like blank paper, ready to receive either the characters of virtue or of vice. With respect to the testimony of our reformers, they would have you to understand, that in this enlightened age, we must leave their harsh, uncharitable sentiments to the old Puritans, and the present Methodists.

That such objectors may subscribe as a solemn truth, what they have hitherto rejected as a dangerous error; and that humbled sinners may see the propriety of an heart-felt repentance, and the absolute need of an almighty Redeemer; they are here presented with some proofs of our depravity, taken from the astonishing severity of God's dispensations towards mankind.

### A X I O M.

If we consider the supreme Being, as creating a world for the manifestation of his glory, the display

display of his perfections, and the communication of his happiness to an intelligent creature, whom he would attach to himself by the strongest ties of gratitude and love; we at once perceive, that he never could form this earth and man in their present, disordered, deplorable condition. It is not so absurd to suppose the meridian sun productive of darkness, as to imagine that *infinite Goodness* ever produced any kind or degree of evil.

*Infinite Holiness and Wisdom* having assisted *infinite Goodness*, to draw the original plan of the world; it could not but be entirely worthy of its glorious Author, absolutely free from every moral defilement, and natural disorder: Nor could *infinite Power* possibly be at a loss, to execute what the other divine attributes had contrived. Therefore, unless we embrace the senseless opinion of the materialists, who deny the being of a God; or admit the ridiculous creed of the Manichees, who adore two Gods, the one the gracious author of all the good, and the other the mischievous principle of all the evil in the world; we must conclude with Moses, that *every thing which God made was at first very good*; or in other words, that order and beauty, harmony and happiness, were stamped upon every part of the creation, and especially on man, the master-piece of creating power in this sublunary world. On this axiom I raise my

## I. ARGUMENT.

Does not the natural state of the earth cast a light upon the spiritual condition of its inhabitants? Amidst a thousand beauties, that indicate what it was, when God pronounced it *very good*, and as the original also imports, *extremely beautiful*: Amidst the elegant and grand ruins, which form the variety of our smiling landscapes, and romantic prospects; can an impartial inquirer help taking notice of a thousand striking proofs, that a multiplied curse rests upon this globe; and that man, who inhabits it, is now disgraced by the God of nature and providence?

Here, deceitful morasses, or faithless quicksands obstruct our way: There, miry, impassable roads, or inhospitable sandy deserts, endanger our life. In one place, we are stopped by stupendous chains of rocky mountains, broken into frightful precipices, or hideous caverns: And in another, we meet with ruinous valleys, cut deep by torrents and water-falls, whose tremendous roar stuns the astonished traveller. Many of the hills are stony, rude, and waste; and most of the plains are covered over with strata of barren sand, stiff clay, or infertile gravel.

Thorns, \* thistles, and noxious weeds grow  
spon-

\* Those who oppose the doctrine of the fall, say that "Weeds have their use." I grant they are serviceable to thousands of poor

spontaneously every where, and yield a troublesome, never-failing crop: While the best soil, carefully plowed by the laborious husbandman, and sown with precious seed, frequently repays his expensive toil with light sheaves, or a blasted harvest.

Consider that immense part of the globe, which lies between the tropics: it is parched up by the scorching beams of the vertical sun: There, the tauny inhabitants fan themselves in vain; they pant, they melt, they faint on the sultry couch; and, like the birds of night, dare not appear abroad, till evening shades temper the insufferable blaze of day. View the frozen countries around the poles: In summer, the sun just glances upon them by his feeble, horizontal rays: In winter, he totally deserts them, and they lie bound with rigorous frosts, and buried in continual night. There, the torpid inhabitants know neither harvest nor vintage, the ocean seems a boundless plain of ice, and the continent immense hills of snow.

The temperate zones are indeed blessed with milder climates: But even here, how irregular are the seasons! To go no farther than this fa-

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vour'd

people, who earn their bread by pulling the general nuisance out of our fields and gardens: But till our Objectors have proved that thistles are more useful, and therefore grow more spontaneously, and multiply more abundantly, than corn; we shall discover the badness of their cause through the slightness of their objection.

voured island, What means the strange foresight, by which the ice of January is laid in to temper the ardors of July; and the burning mineral is stored up in June, to mitigate the frost in December? But notwithstanding these precautions, what continual complaints are heard, about the intenseness of the heat, the severity of the cold, or the sudden, pernicious change from the one to the other!

Let us descend to particulars. In winter, how often do drifts of snow bury the starved sheep, and intomb the frozen traveller! In summer, how frequently do dreadful storms of hail cut down, or incessant showers of rain wash away the fruits of the earth! Perhaps, to complete the desolation, *Water* pours down from all the neighbouring hills; and the swelling streams, joining with over-flowing rivers, cause sudden inundations, lay waste the richest pastures, and carry off the swimming flocks; while the frightened \* inhabitants of the vale, either retire to the top of their deluged houses, or by the timely assistance of boats fly from the imminent and increasing danger.

If heaven seems to dissolve into water in one place, in another it is like brass; it yields neither fruitful rains nor cooling dews: The earth  
is

\* This was the case of several families in the author's parish, November 1770.

is like iron under it, and the perishing cattle loll out their parched tongues, where they once drank the refreshing stream. Suppose a few happy districts escape these dreadful scourges for a number of years, are they not at last visited with redoubled severity? And, whilst abused affluence vanishes as a dream before the intolerable dearth, do not a starving † riotous populace, leave their wretched cottages, to plunder the houses of their wealthy neighbours, desperately venturing the gallows for a morsel of bread.

When some, secure from the attacks of water, quietly enjoy the comforts of plenty, *Fire* perhaps surprizes them in an instant: They awake involved in smoke, and surrounded by crackling flames, through which (if it is not too late) they fly naked, at the hazard of their neck, and think themselves happy if, while they leave behind them young children, or aged parents, burning in the blaze of all their goods, they escape themselves with dislocated joints or broken bones. Their piercing shrieks, and the fall of their house, seem to portend a general conflagration; loud confusion increases, disastrous ruin spreads; and perhaps, before they can be stopped, a street, a suburb, a whole city is reduced to ashes.

Turn your imagination from the smoking ruins, to fix it upon the terrifying effects of the

*Air*

† This happened some years ago in this neighbourhood.

*Air*, agitated into roaring tempests and boisterous hurricanes. Before their impetuous blast, masts of ships, and cedars of Lebanon, are like broken reeds; men of war, and solid buildings like the driven chaff. Here, they strip the groaning forests, tear the bosom of the earth, and obscure the sky with clouds of whirling sand: And there, they plow up the liquid foaming plains, and with sportive fury turn up mountains for ridges, or cut valleys instead of furrows. As they pass along, the confounded elements dreadfully roar under the mighty scourge, the rolling sea tosses herself up to heaven, and solid land is swept with the besom of destruction.

To heighten the horror of the scene, *Thunder*, the majestic voice of an angry God, and the awful artillery of heaven, bursts in loud claps from the lowring sky. Distant hills reverberate and increase the alarming sound, and with rocking edifices declare to man, that *vengeance belongeth unto God*: And, to enforce the solemn warning, repeated flashes of *lightning*, with horrible glare dazzle his eyes, and with forked fires strike consternation into his breast; if they do not actually strike him dead, in the midst of his shattered habitation.

Nor doth Heaven alone dart destructive fires; *Earth*, our mother Earth, as if it were not enough frequently to corrupt the atmosphere by pestilential vapours, borrows the assistance of the de-



devouring element, to terrify and scourge her guilty children. By sudden, frightful chafms, and the mouth of her burning mountains, she vomits clouds of smoke, sulphureous flames, and calcined rocks; she emits streams of melted minerals, covers the adjacent plains with boiling, fiery lavas; and, as if she wanted to ease herself of the burden of her inhabitants, suddenly rises against them, and *in battles of shaking* at once crushes, destroys, and buries them in heaps of ruins.

These astonishing scenes, like a bloody battle that is seen at a distance, may indeed entertain us: They may amuse our imagination, when in a peaceful apartment, we behold them beautifully represented by the pen of a Virgil, or the pencil of a Raphael. But to be in the midst of them, as thousands are sooner or later, is inexpressibly dreadful: It is actually to see the fore-runners of divine vengeance, and hear the shaking of God's destructive rod: It is to behold at once a lively emblem, and an awful pledge of that *fire and brimstone, storm and tempest*, which the righteous Governor of the world will *rain upon the ungodly*; when *the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth, with all the works that are therein shall be burnt up.*

Now as reason loudly declares, that the God of order, justice, and goodness, could never  
establish

establish and continue this fearful course of things, but to punish the disorders of the *moral* world by those of the *natural*; we must conclude that man is guilty, from the alarming tokens of divine displeasure, which sooner or later are so conspicuous in every part of the habitable globe.

## II. ARGUMENT.

We have taken a view of the residence of mankind: let us now behold them entering upon the disordered scene. And here Reason informs us, that some mystery of iniquity lies hid under the loathsome, painful, and frequently mortal circumstances, which accompany their birth. For it can never be imagined, that a righteous and good God, would suffer innocent and pure creatures, to come into the world skilled in no language but that of misery, venting itself in bitter cries, or doleful accents.

It is a matter of fact, that infants *generally* return their first breath with a groan, and salute the light with the voice of sorrow: *Generally*, I say, for sometimes they are born half-dead, and cannot without the utmost difficulty be brought to breathe and groan. But all are born at the hazard of their lives: For, while some cannot press into the land of the living, without being dangerously bruised; others have their tender bones dislocated. Some are almost strangled;  
and

and it is the horrible fate of others, to be forced into the world by instruments of torture; having their scull bored through or broken to pieces, or their quivering limbs cut or torn off from the unfortunate trunk. Again,

While some appear on the stage of life embarrassed with superfluous parts, others unaccountably mutilated, want those which are necessary: And what is more terrible still, a few, whose hideous, mishapen bodies seem calculated to represent the deformity of a fallen soul, rank among frightful monsters; and to terminate the horror of the parents, are actually smothered and destroyed.

The spectators, it is true, concerned for the honour of mankind, frequently draw a veil over these shocking and bloody scenes; but a philosopher will find them out, and will rationally infer, that the deplorable and dangerous manner in which mankind are born, proves them to be degenerate, fallen creatures.\*

### III. A R-

\* Logicians will excuse the author, if he prefers the common, unaffected manner of proposing his arguments; to the formal method of the schools. But they may easily try his enthymemes by giving them the form of syllogisms, thus,

I. Argument. If the rod of God is fearfully shaken over this globe, the disordered habitation of mankind; it is a sign they are under his displeasure.

But God's rod is fearfully shaken over this globe, &c. Therefore mankind are under his displeasure.

II. Argument. A pure and innocent creature cannot be born under such and such deplorable circumstances.

But man is born under such and such deplorable circumstances. Therefore man is not a pure and innocent creature.

## III. ARGUMENT.

If we let our thoughts ascend, from the little sufferers to the mothers that bear them; we shall find another dreadful proof of the divine displeasure and of our natural depravity. Does not a good master, much more a gracious God, delight in the prosperity and happiness of his faithful servants? If mankind were naturally in their Creator's favour, would he not order the fruit of the womb to drop from it, without any more inconveniency, than ripe vegetables fall from the opening husk, or full-grown fruit from the disburdened tree? But how widely different is the case!

Fix your attention on pregnant mothers: See their disquietude and fears. Some go beforehand through an imaginary travail, almost as painful to the mind, as the real labour is to the body. The dreaded hour comes at last. Good God! What lingering, what tearing pains; what redoubled throes, what killing agonies attend it! See the curse—or rather, see it not. Let the daughter of her who tasted the forbidden fruit without the man, drink that bitter cup without him. Fly from the mournful scene, fly to distant apartments—But in vain—The din of sorrow pursues and overtakes you there.

A child of man is at the point of being born; his tortured mother proclaims the news in the

bit-

bitterest accents. They increase with her increasing agony. Sympathize and pray, while she suffers and groans—Perhaps while she suffers and dies : For it is possibly her dying groan that reaches your ear. Perhaps nature is spent in the hard travel ; her son is born, and with Jacob's wife, she closes her languid eye and expires. Perhaps the instruments of death are upon her : The keen steel mangles her delicate frame : As Cæsar's mother, she generously suffers her body to be opened, that her unborn child may not be torn from her in pieces ; and the fertile tree is unnaturally cut down, that its fruit may be safely gathered.

Perhaps neither mother nor child can be saved, and one grave is going to deprive a distracted mortal of a beloved Rachel, and a long expected Benjamin. If this is the case, O Earth, Earth, Earth, conceal these slain, cover their blood, and detain in thy dark bosom, the fearful curse that brought them there. Vain wish ! Too active to be confined in thy deepest vaults, it ranges through the world : With unrelenting fierceness it pursues trembling mothers, and forces them to lift up their voice for speedy relief : Though varied according to the accents of an hundred languages, it is the same voice, that of the bitterest anguish : And while it is reverberated from hamlet to hamlet, from city to city, it strikes the unprejudiced inquirer, and makes

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him

him confess, that these clouds of unbribed witnesses, by their loud consentaneous evidence, impeach SIN, the tormenter of the woman, and murderer of her offspring.

But suppose the case is not so fatal, and she is at last delivered; her labour may be over, yet not her pain and danger; a lingering weakness may carry her slowly to her grave. If she recovers, she may be a mother, and yet unable to act a mother's part. Her pining child sucks her disordered breast in vain: Either the springs of his balmy food are dried up, or they overflow with a putrid loathsome fluid, and excruciating ulcers cause the soft lips of the infant, to appear terrible as the edge of the sword.

If she happily escapes this common kind of distress, yet she may date the beginning of some chronical disease, from her dangerous lying-in; and, in consequence of her hard wrestling for the blessing of a child, may with the patriarch go halting all her days. How sensible are the marks of divine indignation, in all these scenes of sorrow! And consequently how visible our sinfulness and guilt.

Nor can the justness of the inference be denied, under pretence that the females of other animals, which neither *do* nor *can* sin, bring forth their young with pain, as well as women. For, if we take a view of the whole earth, we shall not see any females, except the daughters of  
 Eve,

Eve, who groan under a periodical disorder, that intails languor and pain, weakness and mortal diseases, on their most blooming days. Nor do we in general find any, that are delivered of their offspring with half the sorrow and danger of women. These two remarkable circumstances loudly call upon us, to look for the cause of the sorrow, which attends the delivery of female animals, where that sorrow is most sensibly felt; and to admire the perfect agreement, that subsists between the observations of natural philosophers, and the assertion of the most ancient historian. Gen. iii. 16.

## IV. A R G U M E N T.

If we advert to mankind, even before they burst the womb of their tortured mothers, they afford us a new proof of their total degeneracy. For reason dictates, that if they were not conceived in sin, the Father of mercies could not, consistently with his goodness and justice, command the cold hand of death to nip them in the unopened, or just opened bud. This nevertheless happens every hour. Who can number the early miscarriages of the womb? How many millions of miserable embryos feel the pangs of death before those of birth, and preposterously turn the fruitful womb into a living grave? And how many millions more of wretched infants, escape the dangers of their birth-day, and

salute the troublesome light, only to take their untimely leave of it, after languishing a few days on the rack of a convulsive, or torturing disorder? I ask again, Would a good and righteous God seal the death-warrant of such multitudes of his unborn, or newly-born creatures, if their natural depravity did not render them proper subjects of dissolution?

It is true, the young of beasts suffer and die, as well as infants; but it is only because they are involved in our misery. They partake of it as the attendants of a noble traitor share in his deserved ruin. Sin, that inconceivable, virulent and powerful evil, drew down God's righteous curse upon all that was created for man's use, as well as upon man himself. Hence only springs the degeneracy and death, that turn beasts to one promiscuous dust with mankind. Compare Gen. iii. 17. Rom. v. 12. and viii. 22. We may then justly infer, from the sufferings and death of still-born or new-born children, that man is totally degenerate, and liable to destruction, even from his mother's womb.

## V. A R G U M E N T.

But take your leave of the infant corpse, already buried in the womb, or deposited in a coffin of a span long; fix your attention on the healthy, sucking child. See him stupidly staring in his nurse's lap, or awkwardly passing through  
child-



childhood to manhood. How visible is his degeneracy in every stage!

Part of the divine image, in which he was made in Adam, consisted in purity, power, and knowledge: But now, he is naturally the least cleanly, as well as the most helpless and ignorant of all animals. Yes, if the reader could forgive the indelicacy of the assertion, for the sake of its truth, I would venture to shew, that there is no comparison between the cleanliness of the little active animals, which suck the filthy swine; and of helpless infants, who suck the purer breasts of their tender mothers. But, casting a veil over the dribbling, loathsome, little creatures; without fear of being contradicted, I aver, that the young of those brutes, which are stupid to a proverb, know their dams, and follow them as soon as they are dropped; whilst infants are months without taking any particular notice of their parents, and without being able, I shall not say to follow them, but even to bear the weight of their swaddled body, or stand upon their tottering legs.

With reference to the knowledge necessary for the support of animal life, it is undeniable that brutes have greatly the advantage of mankind. Fowls and fishes, immediately and with amazing sagacity, single out their proper nourishment among a thousand useless and noxious things: But infants put indifferently to their mouth all

that comes to their hand, whether it be food or poison, a coral or a knife: And, what is more astonishing still, grown-up persons scarce ever attain to the knowledge of the quantity, or quality of the meat and drink, which are most suitable to their constitutions.

All disordered dogs fix at once upon the salutary vegetable, that can (in some cases) relieve their distress: But many physicians, even after several years study and practice, hurt and sometimes kill their patients by improper medicines. Birds of passage by mere instinct, find the north and the south more readily than mariners by the compass. Untaught spiders weave their webs, and uninstructed bees make their combs to the greatest perfection: But fallen man must serve a tedious apprenticeship to learn his own business; and with all the help of masters, tools, and patterns, seldom proves an ingenious artist.

Again, other animals are provided with a natural covering, that answers the double end of usefulness and ornament: But indigent man is obliged to borrow from plants, beasts, and worms, the materials with which he hides his nakedness, or defends his feebleness; and a great part of his short life is spent in providing, or putting on and off garments, the gaudy tokens of his shame, or ragged badges of his fall.

Are not these plain proofs, that man, who according to his superior rank, and primitive excellency,

cellency, should in all things have the pre-eminence, is now a degraded being, cursed for his apostacy with native uncleanness, helplessness, ignorance, and nakedness above all other animals ?

## VI. A R G U M E N T .

Man's natural ignorance, great as it is, might nevertheless be overlooked, if he had but the right knowledge of his Creator. But alas ! The holy and righteous God judicially withdraws himself from his unholy, apostate creature. Man is not properly acquainted with Him *in whom he lives, and moves, and hath his being*. This humbling truth may be demonstrated by the following observations.

God is infinitely perfect ; all the perfection which is found in the most exalted creatures, is but the reflexion of the transcendent effulgence, belonging to that glorious Sun of spiritual beauty ; it is but the surface of the unfathomable depths of goodness, and loveliness, which regenerate souls discover in that boundless ocean of all excellence. If therefore men saw God, they could far less help being struck with holy awe, overwhelmed with pleasing wonder, and ravished with delightful admiration ; than a man born blind, and restored to sight in the blaze of a summer's day, could help being transported at the glory of the new and unexpected scene.

scene: *Could we but see virtue in all her beauty\**, said an heathen, *she would ravish our hearts*: How much greater would our ravishment be, if we were indulged with a clear, immediate discovery of the divine beauty, the eternal original of all virtue, the exuberant fountain of all perfection and delight? But alas! how few thus behold, know, and admire God, may easily be seen by the impious or vain conduct of mankind.

If a multitude of men ingenuously confess, they know not the king; if they take his statue, or one of his attendants for him; or if they doubt whether there be a king; or sport with his name and laws in his presence; we reasonably conclude, that they neither *see* nor *know* the royal person. And is not this the case of the superstitious, who, like the Athenians, worship an *unknown God*? Of idolaters, who bow to favourite mortals, or lifeless images, as to the true God? Of infidels, who doubt the very being of a God? And of open sinners, the bulk of mankind, who live every where as if there was none?

Our natural ignorance of God, manifests itself still more evidently, by the confessions both of real and nominal Christians. The former, before they knew God, and were admitted to *behold his glory shining in the face of Jesus Christ*, bitterly complained as Isaiah, *Verily thou art a God*

\* Si virtus conspiceretur oculis, mirabiles amores excitaret sui. Cic.

*God that hidest thyself*; or mournfully asked with David, *How long wilt thou hide thy face from me?* It is plain then, that, by nature, they were as others, *without God* (practical atheists) *in the world*, and have as much reason as St. Paul to declare, that *the world by wisdom knew not God*.

As for *nominal* Christians, though they daily pray that *the fellowship of the Holy Ghost may be with us all*, it is evident they are utter strangers to communion with God by his Holy Spirit. For if we affirm, that he blesses his children with a spiritual discovery of his presence, and *manifests himself to them as he doth not to the world*, they say we are mad, or call us enthusiasts. This behaviour shews, beyond all confessions, that they are totally unacquainted with *the light of God's countenance*: For, what greater proof can a blind man give, that he has no knowledge of the sun, than to suspect his neighbour of lunacy, for affirming that sunshine is a delightful reality?

From this moral demonstration of our natural ignorance of God, I draw the following conclusion. If the Lord, who is a mild and condescending king to all his loyal subjects, a father full of endearing and tender love to all his dutiful children, hides his face from mankind in a natural state; and if what little they know of him, is only by conjecture, hear-say, or † inference;

† This is the *knowledge of God* mentioned Rom. i. 21. It is sufficient to leave *without excuse* those who do not improve it till

ence; it is a proof, that they are under his displeasure; and consequently, that they are rebellious, fallen creatures.

For what but rebellion could thus separate between beings so nearly related, as an infinitely gracious Creator, and favourite creatures, whose soul is, according to an heathen, *divinæ particulæ auræ*; and according to Moses, *the very breath of God*? We may then rationally conclude with the evangelical prophet, that *our iniquities have separated between us and our God*, and that *our sins have hid his face from us*, eclipsed the sun of righteousness, and brought such darkness on our souls, that, by nature, we know neither what we are, nor what we should be; neither whence we come, nor whither we are going; neither the grand business we have to do, nor the danger that attends our leaving it undone.

## VII. ARGUMENT.

If by nature mankind know not the Lord to be their God, is it surprizing that beasts should not know mankind to be their lords? Nevertheless reason agrees with scripture in maintaining, that man, by far the noblest work of God here below, should, according to the reason and fitness of things, bear rule over all the sublunary creation. But alas! even in this respect, *How*  
*is*

they attain to the saving knowledge mentioned, John xvii. 3.  
2 John v. 20.

*is the crown fallen from his head!* Inferior animals have as little regard for him, as he has for his God.

Notwithstanding his artful contrivances, greedy birds and mischievous beasts eat up, trample down, or destroy part of the fruit of his rural labour. In warmer climes, armies of locusts, more terrible than hosts of men, frequently darken the air, or cover the ground, and equally mock at human power and craft. Wherever they light, all verdure disappears, and the summer's fruitfulness is turned into wintry desolation.

If locusts do not reach this happy island; caterpillars, and a variety of other seemingly insignificant, but really formidable insects, make a more constant, though less general attack upon our trees and gardens. In vain are they destroyed by millions, they cannot be fully conquered; and the yearly-returning plague forces the considerate spectator, to acknowledge the finger of a sin-avenging providence.

Happy would it be for man, if rebellious animals were satisfied with the produce of his fields and orchards: But alas! They thirst after his blood, and attack his person. Lions, tigers, rattle-snakes, crocodiles, and sharks, whenever they have an opportunity, impetuously attack, furiously tear, and greedily devour him. And what is most astonishing, the basest reptiles are  
not

not afraid to breed in his stomach, to live in his very bowels, and to consume his inward parts : While swarms of flying, leaping, or creeping insects, too vile to be named, but not to humble a proud apostate, have the insolence to fix upon his skin ; and by piercing or furrowing his flesh, suck his blood, and feast upon him from his cradle to the grave.

Domestic animals, it is true, do man excellent service : But, is it not because he either forces, or bribes them to it, by continual labour and expence, with which he breaks and maintains them ? What business have multitudes of men, but to serve the drudges of mankind ? What are smiths, farriers, farmers' servants, grooms, hostlers, &c. but the slaves of brutes, washing, currying, shoeing, feeding, and waiting upon them both by day and by night ?

And yet, notwithstanding the prerogative granted to Noah's piety, Gen. ix. 2. and the care taken of domestic animals, do they not rebel as often as they dare ? Here, sheep, deemed the quietest of all, run astray, or break into the field of a litigious neighbour : There, the furious bull pursues and gores, or the raging dog sets upon and tears the inoffensive traveller. To-day you read, that an impetuous, foaming steed hath hurried away, thrown off, and dragged along his unfortunate master, whose blood sprinkling the dust, and brains dashed upon the stones,



stones; direct the search of his disconsolate friend: And to-morrow you may hear, that a vicious horse has darted his iron-fenced hoof into his attendant's breast or forehead, and has lamed or killed him on the spot.

And would the wise governor of the world, the kind protector of his obedient creatures, permit this rebellion, even of the tamest animals, and basest vermin against man, if man himself was not a daring rebel against him?

### VIII. A R G U M E N T .

That a contemptible insect should dare to set upon, and be able to devour a proud monarch, an Herod in the midst of his guards, is terrible: But the mischief stops not here. Numerous tribes of other base animals are armed with poisonous tongues or stings, and use them against mankind with peculiar rage. To say nothing of mad dogs, have not asps, vipers\*, tarantulas, scorpions, and other venomous serpents and insects, the destructive skill of extracting the quintessence of the curse, which sin, our moral poison, hath brought upon the earth? When we come within their reach, do they not bite or sting us with the utmost fury? And by infusing their subtle venom into our blood, spread they

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not

\* Some will say that viper's flesh is useful in physick. I grant it; but is the *poison* of that creature useful? This must be proved before the argument can be invalidated.

not anguish and destruction through our agonizing frame? Answer, ye thousands, who died in the wilderness of the bite of fiery serpents; and ye multitudes, who in almost all countries have shared their deplorable fate.

Let us descend to the *vegetable* world. How many deceitful roots, plants, and fruits deposit their pernicious juices in the stomach of those, who unwarily feed upon them! Did not Elisha, and the sons of the prophets, narrowly escape being poisoned all together, by one of them fatally mistaking a pot-herb? And do not many go quickly or slowly to their grave by such melancholy accidents?

*Minerals* and *metals* are not the last to enter into the general conspiracy against mankind. Under inoffensive appearances, do not they contain what is destructive to the animal frame? And have not many fallen a sacrifice to their ignorance of the mischief lurking in arsenic, and other \* mineral productions? Nor are metallic effluvia less hurtful to hundreds; and the health of mankind is perhaps more injured by copper alone, than it is preserved by all the mineral waters in the world: It is acknowledged, that numbers are poisoned by food prepared in utensils

\* It is objected, that excellent remedies are prepared with antimony and mercury: But it is well known that the persons who use them only expel one poison with another; as the decayed constitutions of those who have frequent recourse to such violent medicines abundantly prove.

utenfils made of that dangerous metal ; and how many are infenfibly hurt by the fame means, is only known to a wife and righteous providence.

Thus God leaves us in a world, where mischief lurks under a variety of things apparently useful, without giving us the leaft intimation of deftruction near. To fay that *infinite goodnefs* can deal thus with *innocent* creatures, is offering violence to our reason, and an affront to divine juftice. Conclude then with me, Reader, that we have loft our original innocence, and forfeited our Creator's favour.

### IX. A R G U M E N T .

But if the generality of mankind efcape all the various forts of poison, do they efcape the curfe of toil and fweat ? And is not a great majority of them, reduced to fuch fordid want, and preffing neceffity ; as to be obliged to do the greateft drudgery for a wretched maintenance ?

When *God made men to have dominion over the works of his hands* ; when he put all things in *subjection under their feet*, and crowned them with glory and honour ; they filled up each happy hour in evidencing their love to him and to each other : they fpent their golden moments in admiring the variety and beauty of his works, finding out the divine fignatures impreffed upon them, fwaying their mild fceptre over the obedient creation, and enjoying the rich, incorruptible fruits,

which the earth spontaneously produced in the greatest perfection and abundance. Thus their pleasure was without idleness or pain, and their employment without toil or weariness.

But no sooner did disobedience open the flood-gates of natural evil, than arduous labour came in full tide upon mankind; and a thousand painful arts were invented to mitigate the manifold curse, which sin had brought upon them.

Since the fall, our bodies are become vulnerable and shamefully naked; and it is the business of thousands to make, or sell all sorts of garments for our defence and ornament. The earth has lost her original fertility; and thousands more with iron instruments open her bosom, to force her to yield us a maintenance; or with immense labour secure her precarious, decaying fruits: Immoderate rains deprive her of her solidity, and earthquakes or deluges destroy her evenness; numbers therefore are painfully employed in making or mending roads. Each country affords some only of the necessaries or conveniences of life; this obliges the mercantile inhabitants to transport, with immense trouble and danger, the produce of one place, to supply the wants of another. We are exposed to a variety of dangers: Our persons and property must be secured against the inclemency of the weather, the attacks of evil beasts, and the assaults of wicked men: Hence the fatigue of millions of  
work-

workmen in wood and stone, metals and minerals; and the toils and hazards of millions more, who live by making, wearing, or using the various instruments of war and slaughter.

Disorder and injustice give rise to government, politics, and a labyrinth of laws; and these employ myriads of officers, lawyers, magistrates, and rulers. We are subject to a thousand pains and maladies; hence myriads more prescribe and prepare remedies, or attend and nurse the sick. Our universal ignorance occasions the tedious labour of giving and receiving instruction, in all the branches of human and divine knowledge. And to complete the whole, the original tongue of mankind is confounded, and even neighbouring nations are barbarians to each other: From hence arise the painful lucubrations of critics and linguists, with the infinite trouble of teaching and learning various languages.

The curse introduced by sin is the occasion of all these toils. They are soon mentioned, but alas! how long, how grievous do they appear to those that feel their severity! How many sighs have they forced from the breasts, how much sweat from the bodies of mankind! Unite the former, a tempest might insue: Collect the latter, it would swell into rivers.

To go no farther than this populous parish, with what hardships, and dangers do our indigent neighbours earn their bread! See those who

ransack the bowels of the earth to get the black mineral we burn: How little is their lot preferable to that of the Spanish felons, who work the golden mines?

They take their leave of the light of the sun, and suspended by a rope, are let down many fathoms perpendicularly towards the center of the globe: They traverse the rocks through which they have dug their horizontal ways: The murderer's cell is a palace, in comparison of the black spot to which they repair: The vagrant's posture in the stocks, is preferable to that in which they labour.

Form if you can an idea of the misery of men kneeling, stooping, or lying on one side, to toil all day in a confined place, where a child could hardly stand: Whilst a younger company, with their hands and feet on the black dusty ground, and a chain about their body, creep and drag along, like four-footed beasts, heavy loads of the dirty mineral, through ways almost impassable to the curious observer.

In these low and dreary vaults, all the elements seem combined against them. Destructive damps, and clouds of noxious dust infect the air they breathe. Sometime water incessantly distills on their naked bodies; or bursting upon them in streams, drowns them, and deluges their work. At other times, pieces of detached rocks crush them to death, or the earth breaking in  
upon

upon them buries them alive. And frequently sulphureous vapours, kindled in an instant by the light of their candles, form subterraneous thunder and lightning: What a dreadful phenomenon! How impetuous is the blast! How fierce the rolling flames! How intolerable the noisom smell! How dreadful the continued roar! How violent and fatal the explosion!

Wonderful providence! Some of the unhappy men have time to prostrate themselves; the fiery scourge grazes their back, the ground shields their breasts; they escape. See them wound up out of the blazing dungeon, and say if *these are not brands plucked out of the fire*. A pestiferous steam, and clouds of suffocating smoke pursue them. Half dead themselves, they hold their dead or dying companions in their trembling arms. Merciful God of Shadrach! Kind protector of Meshech! Mighty deliverer of Abednego! Patient preserver of rebellious Jonah! Will not *these* utter a song—a song of praise to *Thee*—praise ardent as the flames they escape—lasting as the life thou prolongest?—Alas! they refuse! And some—O tell it not among the Heathens, lest they for ever abhor the name of *Christian*—Some return to the very pits, where they have been branded with sulphureous fire by the warning hand of Providence; and there, sporting themselves again with the most infernal wishes, call aloud for a fire that  
cannot

cannot be quenched, and challenge the Almighty to cast them into hell, that bottomless pit whence there is no return.

Leave these black men at their perilous work; and see yonder bargemen haling that loaded vessel against wind and stream. Since the dawn of day, they have wrestled with the impetuous current; and now, that it almost overpowers them, how do they exert all their remaining strength, and strain their every nerve! How are they bathed in sweat and rain! Fastened to their lines as horses to their traces, wherein do they differ from the laborious brutes? Not in an erect posture of body, for in the intenseness of their toil they bend forward, their head is foremost, and their hands upon the ground. If there is any difference it consists in this: Horses are indulged with a collar to save their breast; and these, as if theirs was not worth saving, draw without one: The beasts tug in patient silence and mutual harmony; but the men with loud contention and horrible imprecations. O sin, what hast thou done! Is it not enough that these drudges should toil like brutes, must they also curse one another like devils?

If you have gone beyond the hearing of their impious oaths, stop to consider the sons of Vulcan confined to these forges and furnaces. Is their lot much preferable? A sultry air, and clouds of smoke and dust, are the element in  
which



which they labour. The confused noise of water falling, steam hissing, fire-engines working, wheels turning, files creaking, hammers beating, ore bursting, and bellows roaring, form the dismal concert that strikes the ears; while a continual eruption of flames, ascending from the mouth of their artificial volcanos, dazzle their eyes with an horrible glare. Massy bars of hot iron are the heavy tools they handle, cylinders of the first magnitude the enormous weights they heave, vessels full of melted metal the dangerous loads they carry, streams of the same burning fluid the fiery rivers, which they conduct into the deep cavities of their subterraneous moulds; and millions of flying sparks, with a thousand drops of liquid, hissing iron, the horrible showers to which they are exposed. See them cast; you would think them in a bath and not in a furnace: They bedew the burning sand with their streaming sweat: nor are their wet garments dried up, either by the fierce fires that they attend, or the fiery streams which they manage. Certainly of all men, these have reason to remember the just sentence of an offended God: *In the sweat of thy face shalt thou eat thy bread all the days of thy life.*

All indeed do not go through the same toil; but all have their share of it, either in body or in mind. Behold the studious Son of Learning; his intense application hath wasted his flesh,

exhausted his spirits, and almost dried up his radical moisture. Consider the man of fortune : Can his thousands a year exempt him from the curse of Adam ? No ; he toils perhaps harder in his sports and debaucheries, than the poor plowman that works his estate.

View that corpulent epicure, who idles away the whole day, between the festal board and the dozing couch. You may think that he, at least, is free from the curse which I describe : But you are mistaken : while he is living, as he thinks, a life of luxurious ease and gentle inactivity, he fills himself with crude humours, and makes way for the gnawing gout and racking gravel. See even now, how strongly he perspires, and with what uneasiness he draws his short breath, and wipes his dewy, shining face ; Surely he toils under the load of an undigested meal. A porter carries a burden upon his brawny shoulders, but this wretch has conveyed one into his sick stomach. He will not work ; let him alone, and ere long acute pains will bathe him in as profuse a sweat, as that of the furnace-man ; and strong medicines will exercise him to such a degree, that he will envy even the collier's lot.

It is evident therefore, that mankind are under a curse of toil and sweat\*, according to the  
divine

\* It has been asserted, that the short pleasure of eating and drinking makes amends for the severest toil. The best way to bring such idle, sensual objectors to reason, would be to make them

divine sentence recorded by Moses; and that they are frequently condemned by providence to as hard labour for life, as wretched felons rowing in the galleys, or digging in the mines\*. But, as it is absolutely incredible, that a good God, who by a word can supply the wants of all his creatures, should have sentenced *innocent* mankind to these inconceivable hardships to procure or enjoy the necessaries of life; it is evident they are guilty, miserable offenders.

### X. A R G U M E N T.

Hard labour and sweat, make up but one of the innumerable calamities, incident to the wretched inhabitants of this world. Turn your eyes which way you please, and you will see some flying from, others groaning under, the rod of God; and the greatest number busily making a scourge for the backs of their fellow-creatures, or their own.

To pass over the misery of the brute creation:  
To say nothing of the subtilty and rapaciousness,

earn every meal by two or three hours threshing. Besides, what great pleasure can those have in eating, who actually starve, or just stay gnawing hunger, by food coarser than that which their rich neighbours give to their dogs?

\* God's image disinherited of day,  
Here, plung'd in mines forgets a sun was made;  
There, Beings deathless as their haughty Lord,  
Are hammer'd to the galling oar for life,  
And plow the winter's wave, and reap despair.      YOUNG

ness, with which (after the example of men\*) they lay wait for, and prey upon one another : To cast a veil over the agonies of millions, that are daily stabbed, strangled, shot, and even flead, boiled, or swallowed up alive, for the support of man's life, or the indulgence of his luxury : And not to mention again the almost uninterrupted cries of feeble infancy : Only take notice of the tedious confinement of childhood, the blasted schemes of youth, the anxious cares of riper years, and the deep groans of wrinkled, decrepid, tottering old age :—Fix your attention upon family trials : Here, a prodigal father ruins his children, or undutiful children break the hearts of their fond parents : There, an unkind husband embitters the life of his wife, or an imprudent wife stains the honour of her husband : A servant disobeys, a relation misbehaves, a son lies ill, a tenant breaks, a neighbour provokes, a rival supplants, a friend betrays, or an enemy triumphs : Peace seldom continues one day.

Listen to the sighs of the afflicted, the moans of the disconsolate, the complaints of the oppressed, and shrieks of the tortured : Consider the deformity of the faces of some, and distortion

or

- \* Eager ambition's fiery chase I see ;  
 I see the circling hunt of noisy men,  
 Burst Law's inclosure, leap the mounds of Right,  
 Pursuing and pursued, each others prey ;  
 As wolves, for rapine ; as the fox, for wiles ;  
 Till *Death*, that mighty hunter, carths them all. *YOUNG.*

mutilation of the limbs of others : To awaken your compassion, \* here a beggar holds out the stump of a thigh or an arm : There, a ragged wretch hops after you, upon one leg and two crutches ; and a little farther you meet with a poor creature, using his hands instead of feet, and dragging through the mire the cumbrous weight of a body without lower parts.

Imagine, if possible, the hardships of those who are destitute of one of their senses : Here, the blind is guided by a dog, or gropes for his way in the blaze of noon : There, the deaf lies on the brink of danger, inattentive to the loudest calls : Here, sits the dumb sentenced to eternal silence : There dribbles the idiot doomed to perpetual childhood ; and yonder the paralytic shakes without intermission, or lies senseless, the frightful image of a living corpse.

Leaving these wretched creatures, consider the tears of the disappointed, the sorrows of the captives, the anxieties of the accused, the fears of the guilty, and terrors of the condemned. Take a turn through jails, inquisitions, houses of correction, and places of execution. Proceed to the mournful rooms of the languishing, and wearisome beds of the sick ; and let not the fear of seeing human woe, in some of its most deplorable

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\* Some for hard masters broken under arms,  
In battle lop'd away, with half their limbs,  
Beg bitter bread thro' realms their valour sav'd. YOUNG.

appearances, prevent you from visiting hospitals, infirmaries, and bedlams :

A place

Before your eyes appears, sad, noisom, dark,  
 A lazar-house it seems, wherein are laid  
 Numbers of all diseas'd : all maladies  
 Of ghastly spasm, or racking torture, qualms  
 Of heart-sick agony, all fev'rous kinds,  
 Convulsions, epilepsies, fierce catarrhs,  
 Intestine stone, and ulcer, cholic pangs,  
 Dæmoniac phrenzy, moaping melancholy,  
 And moon-struck madness, pining atrophy,  
 Marasmus, and wide-wasting pestilence,  
 Dropsies, and asthmas, and joint-racking  
 rheums.

Dire is the tossing ! Deep the groans ! *Despair*  
 Attends the sick, busiest from couch to couch :  
 And over them, triumphant *Death* his dart  
 Shakes ; but delays to strike, tho' oft invoc'd  
 With vows, as their chief good, and final hope.

MILTON.

To close the horrible prospect, view the ruins of cities and kingdoms, the calamities of wrecks and sieges, the horrors of sea-fights and fields of battle ; with all the crimes, devastations and cruelties, that accompany revenge, contention, and war ; and you will be obliged to conclude with Job, that corrupt *man is born to trouble as the sparks fly upward* ; with David, that *the earth is full of darkness and cruel habitations* ; and with every

every impartial enquirer, that our depravity, and God's justice, concur to make this world *a vale of tears*, as well as a field of toil and sweat; a vast prison for rebels already "tied with the chains of their sins," a boundless scaffold for their execution, a golgotha, an *aceldama*, an immense field of torture and blood.  $\wedge$

Some will probably say: "This picture of the world is drawn with black lines, but kinder providence blends light and shade together, and tempers our calamities with numberless blessings." I answer: It cannot be too thankfully acknowledged, that, while patience suspends the stroke of justice, God, for Christ's sake, restores us a thousand forfeited blessings, that *his goodness may lead us to repentance*. But alas! What is the consequence, where divine grace does not prove victorious over corrupt nature? To all our sins, do we not add the crime of either enjoying the favours of providence with the greatest ingratitude, or of abusing them with the most provoking insolence.

Our actions are far more expressive of our real sentiments, than our words. Why this variety of exquisite food, says the voluptuary, whose life loudly speaks what his lips dare not utter? Why this abundance of delicious wines, but to tempt my unbridled appetite, and please my luxurious palate?—Would God have given softness to silks, brightness to colours, and lustre

to diamonds, says the self-applauding smile of a foolish virgin, who worships herself in a glass? Would he have commanded the white of the lily thus to meet the blush of the rose, and heighten so elegant a proportion of features, if he had not designed that the united powers of art, dress, and beauty, should make me share his divine honours?—Why are we blessed with dear children and amiable friends, says the ridiculous behaviour of fond parents and raptured lovers, but that we should suspend our happiness on their ravishing smiles, and place them as favourite idols in the shrine of our hearts?—And why has heaven favoured me both with a strong constitution, and an affluent fortune, says the rich slave of brutish lusts, but that I may drink deeper of earthly joys and sensual delights?

Thus blessings abused or unimproved, become curses in our hands: God's indulgence encourages us to offend him: We have the fatal skill of extracting poison from the sweetest flowers; and madly turn the gifts of Providence into weapons, to attack our Benefactor and destroy ourselves. That there are then such perverted gifts, does not prove that mankind are innocent, but that *God's patience endureth yet daily*, and that a Saviour *ever liveth to make intercession for us*.

Should it be farther objected, that "our pleasures counter-balance our calamities:" I answer: The greatest part of mankind are so oppressed



pressed with want and cares, toil and sickness, that their intervals of ease may rather be termed “an alleviation of misery,” than “an enjoyment of happiness.” Our pains are real and lasting, our joys imaginary and momentary. Could we exercise all our senses upon the most pleasing objects, the tooth-ach would render all insipid and burdensome; a fit of the gout alone damps every worldly joy, while all earthly delights together cannot give us ease under it: So vastly superior is the bitterness of one bodily pain, to the sweetness of all the pleasures of sense!

If objectors still urge, that “sufferings are needful for our trial:” I reply, They are necessary for our *punishment* and *correction*, but not for our *trial*. A good king can *try* the loyalty of his subjects, without putting them to the rack. Let Nero and Bonner *try* the innocent by all sorts of tortures, but let not their barbarity be charged upon a God strictly just, and infinitely good.

However, “calamities prove a blessing to some.”—And so does transportation: But who ever inferred from thence, that reformed felons were transported for the *trial* of their virtue, and not for the *punishment* of their crimes? I conclude therefore, that our calamities and miseries demonstrate our corruption, as strongly as the punishments of the bastinado and pillory, appointed by an equitable judge, prove the guilt of those, on whom they are frequently and severely inflicted.

## XI. ARGUMENT.

Would to God the multiplied calamities of life, were a sufficient punishment for our desperate wickedness! But alas! they only make way for the pangs of death. Like traitors, or rather like *wolves* and *vipers*, to which the Son of God compares natural men, we are all devoted to destruction. Yes, as we kill those mischievous creatures, so God destroys the sinful sons of men.

If the reader is offended, and denies the mortifying assertion, let him visit with me the mournful spot, where thousands are daily executed, and where hundreds make this moment their dying speech. I do not mean what some call “the bed of honour,” a field of battle, but a common death-bed.

Observing, as we go along those black trophies of the king of terrors, those escutcheons, which preposterous vanity fixes up in honour of the deceased, when kind charity should hang them out as a warning to the living; let us repair to those mournful apartments, where weeping attendants support the dying, where swooning friends embrace the dead, or whence distracted relatives carry out the pale remains of all their joy.

Guided by their groans and funeral lights, let us proceed to the dreary charnel-houses and cal-

varies, which we decently call *vaults* and *church-yards* : and without stopping to look at the monuments of some, whom my objector remembers as vigorous as himself ; and of others, who were perhaps his partners in nightly revels ; let us hasten to see the dust of his mouldered ancestors, and to read upon yonder coffins, the dear name of a parent, a child, perhaps a wife, turned off from his bosom into the gulph of eternity.

If this sight does not convince him, I shall open one of the noisome repositories, and shew him the deep hollows of those eyes, that darted tender sensation into his soul ; and odious reptiles fattened upon the once charming, now ghastly face, he doated upon.—But methinks he turns pale at the very proposal, and, rather than be confronted with such witnesses, acknowledges, that he is condemned to die, with all his dear relatives, and the whole human race.

And is this the case ? Are we then under sentence of death ? How awful is the consideration ! Of all the things that nature dreads, is not *death* the most terrible ? And is it not (as being the greatest of temporal evils) appointed by human and divine laws, for the punishment of capital offenders ; whether they are named *felons* and *traitors*, or more genteely called *men* and *sinners* ? Let matter of fact decide.

Whilst earthly judges condemn murderers, and traitors, to be hanged or beheaded ; does not

*the*

*the Judge of all*, sentence sinful mankind, either to pine away with old age, or be wasted with consumptions, burned with fevers, scalded with hot humors, eaten up with cancers, putrified by mortifications, suffocated by asthmas, strangled by quinsseys, poisoned by the cup of excess, stabbed with the knife of luxury, or racked to death by disorders as loathsome, and accidents as various as their sins?

If you consider the circumstances of their execution, where is the material difference between the malefactor and the sinner? The jailor and the turn-key confine the one to his cell: The disorder and the physician confine the other to his bed. The one lives upon bread and water: The other upon draughts and boluses. The one can walk with his fetters: The other loaded with blisters can scarcely turn himself. The one enjoys freedom from pain, and has the perfect use of his senses: The other complains he is racked all over, and is frequently delirious. The executioner does his office upon the one in a few minutes: But the physician and his medicines, make the other linger for days, before he can die out of his misery. An honest sheriff, and constables armed with staves, wait upon one; while a greedy undertaker and his party, with like emblems of authority, accompany the other: And if it is any advantage to have a numerous attendance, without comparison the felon has the greater train.

When

When the pangs of death are over, does not the difference made between the corpses consist more in appearance than reality? The murderer is dissected in the surgeon's hall gratis, and the rich sinner is embowelled in his own apartment at great expence. The robber exposed to open air, wastes away in hoops of iron; and the gentleman confined to a damp vault, moulders away in sheets of lead: And while the fowls of the air greedily prey upon the one, the vermin of the earth eagerly devour the other.

And if you consider them as launching into the world of spirits; is not the advantage, in one respect, on the malefactor's side? He is solemnly assured he must die; and when the death-warrant comes down, all about him bid him prepare, and make the best of his short time: But the physician and chaplain, friends and attendants, generally flatter the honourable sinner to the last: And what is the consequence? He either sleeps on in carnal security, till death puts an end to all his delusive dreams; or, if he has some notion that he must repent, for fear of discomposing his spirits, he still puts it off till *tomorrow*; and in the midst of his delays God says, *Thou Fool, THIS NIGHT thy soul shall be required of thee.* What wonder is it then, if when the converted thief goes from the ignominious tree to paradise, the impenitent rich man passes from his *purple bed*, into an awful eternity, and there *lifts up his eyes in unexpected torments?*

If

If these are truths too obvious to be denied, wilt thou, Sinner, as the thoughtless vulgar, blunt their edge, by saying, with amazing unconcern, “Death is a debt we must all pay to nature?” Alas! This is granting the point; for if all have contracted so dreadful a debt, all are in a corrupt and lost estate. Nor is this debt to be paid to *Nature*, but to *Justice*; otherwise dying would be as easy as sleeping, or any other natural action: But it is beyond expression terrible to thee, from whose soul the Redeemer has not extracted *sin*, the monster’s *sling*: And if thou dost not see it now in the most alarming light, it is because either thou imaginest it at a great distance; or the double veil of rash presumption, and brutish stupidity, is yet upon thy hardened heart.

Or wilt thou, as the poor heathens, comfort thyself with the cruel thought, that “thou shalt not die alone?” Alas! dying companions may increase, but cannot take off the horror of dissolution. Besides, though we live in a crowd, we generally die alone: Each must drink that bitter cup, as if he were the only mortal in the universe.

What must we do then, in such deplorable circumstances? What! But humble ourselves in the dust, and bow low to the scepter of divine justice; confessing that since the righteous God has condemned us to certain death, and in general

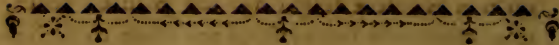
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ral to a far more lingering and painful death, than murderers and traitors are made to undergo, we are certainly degenerate creatures and capital offenders, who stand in absolute need of an Almighty Redeemer.

Permit me now, candid reader, to make a solemn appeal to thy reason assisted by the fear of God. From all that has been advanced, does it not appear, that man is no more the favoured, happy, and innocent creature he was, when he came out of the hands of his infinitely gracious Creator? And is it not evident that, whether we consider him as born into this disordered world, or dying out of it, or passing from the womb to the grave, under a variety of calamitous circumstances, God's providential dealings with him prove, that he is by nature in a corrupt and lost estate?

A part, how small! of this terraqueous globe  
Is tenanted by man, the rest a waste,  
Rocks, deserts, frozen seas, and burning sands,  
Wild haunts of monsters, poisons, stings, and  
Such is earth's melancholy map; but far [death.  
More sad, this earth is a true map of man:  
So bounded are its haughty lord's delights  
To woe's wide empire, where deep troubles toss,  
Loud sorrows howl, invenom'd passions bite,  
Ravenous calamities our vitals seize,  
And threatning fate wide opens to devour.

YOUNG.



### T H I R D P A R T.

**W**E have hitherto considered man as a miserable inhabitant of a wretched world. We have seen him surrounded by multitudes of wants; pursued by legions of distresses, maladies, and woes; arrested by the king of terrors; cast into the grave; and shut up there, the loathsome prey of corruption and worms. Let us now consider him as a *moral agent*; and by examining his disposition, character, and conduct, let us see whether he is wisely punished, according to the sentence of impartial justice; or wantonly tormented, at the caprice of arbitrary power.

We cannot help acknowledging, it is highly reasonable, first, that all intelligent creatures should love, reverence, and obey their Creator; because he is most eminently their Father, their Master, and their King: Secondly, that they should assist, support, and love each other, as fellow-subjects, fellow-servants, and children of the same universal parent: And thirdly, that they should preserve their souls and bodies in peace and purity; by which means alone they can be happy in themselves, profitable to man, and acceptable to God. This is what we generally call *natural religion*, which is evidently founded



founded upon eternal reason, the fitness of things, and the essential relation of persons.

The propriety of these sanctions is so self-evident, that *the Gentiles, who have not the written law, are a law unto themselves, and do* (but alas! how seldom, and from what motives!) *the things contained in the law, thus shewing that the work, the sum and substance of the law, though much blotted by the fall, is still written in their heart.* Nor will it be erased thence in hell itself; for nothing but a sight of the equity of God's law, can clear his vindictive justice in the guilty breast, give a scorpion's sting to the worm that gnaws the stubborn offender, and arm his upbraiding conscience with a whip of biting serpents.

Since the moral law so strongly recommends itself to reason, let us see how universally it is observed or broken: So shall matter of fact decide, whether we are pure and upright, or polluted and depraved.

## XII. A R G U M E N T.

Those who reject the scriptures, universally agree, that *all have sinned*, and that *in many things we offend all*. Hence it appears, that persons of various constitutions, ranks, and education; in all nations, religions, times, and places; are born in such a state, and with such a nature, that they infallibly commit *many sins* in thought, word, or deed.

G

But

But *one* transgression would be sufficient, to render them obnoxious to God's displeasure, and to bring them under the fearful curse of his broken law: For, even according to the statutes of this realm, a man, who *once* robs a traveller of a small sum of money, forfeits his life; as well as the bloody highwayman, who for years barbarously murders all those whom he stops, and accumulates immense wealth by his repeated barbarities.

The reason is obvious: Both incur the penalty of the law which forbids robbery; for both effectually break it, though one does it oftner and with more aggravating circumstances than the other. So sure then as one robbery deserves the gallows, one sin deserves death; *The soul that sinneth*, says God's law, and not the soul that committeth so many sins, of such or such an heinousness, *it shall die*. Hence it is, that the first sin of the first man was punished both with spiritual and bodily death, and with ten thousand other evils. The justice of this sanction will appear in a satisfactory light, if we consider the following remarks:

I. In our present natural state, we are such strangers to God's glory, and the spirituality of his law; and we are so used to *drink* the deadly poison of *iniquity like water*, that we have no idea of the horror, which should seize upon us, after a breach of the divine law. We are therefore as  
unfit

unfit judges of the atrociousness of sin, as lawless, hardened assassins, who shed human blood like water, are of the heinousness of murder.

2. As every wilful sin arises from a disregard of that sovereign authority, which is equally stamped upon all the commandments; it hath in it the principle and nature of all possible iniquity, that is, the disregard and contempt of the Almighty.

3. There is no *proper merit* before God, in the longest and most exact course of obedience, but infinite demerit in one, even the least act of wilful disobedience. *When we have done all that is commanded us, we are still unprofitable servants*; for the self-sufficient God has no more need of us, than a mighty monarch, of the vilest insects that creep in the dust beneath his feet: And our best actions, strictly speaking, deserve absolutely nothing from our Creator and Preserver, because we owe him all we have, and are, and can possibly do. But if we transgress in one point, we ruin all our obedience, and expose ourselves to the just penalty of his broken law. The following example may illustrate this observation.

If a rich man gives a *thousand* meals to an indigent neighbour, he acts only as a *man*, he does nothing but his duty; and the judge allows him no reward. But if he gives him only *one* dose of poison, he acts as a *murderer*, and must die a shameful death. So greatly does one act of sin

outweigh a thousand acts of obedience! How exceedingly absurd then, is the common notion, that our good works counter-balance our bad ones! Add to this, that

4. Guilt necessarily arises in proportion to the baseness of the offender, the greatness of the favours conferred upon him, and the dignity of the person offended. An insulting behaviour to a servant is a fault, to a Magistrate it is a crime, to a King it is treason. And what is wilful sin, but an injury offered by an impotent rebel, to the infinitely powerful Law-giver of the universe, to the kindest of Benefactors, to the gracious Creator and Preserver of men—an insult given to the supreme Majesty of heaven and earth, in whose glorious presence the dignity of the greatest Potentates and Archangels, as truly disappears, as the splendor of the stars in the blaze of the meridian sun? Sin therefore flying into the face of such a Law-giver, Benefactor, and Monarch, has in it a kind of infinite demerit from its infinite Object; and rebellious, ungrateful, wretched man, who commits it a thousand times with a thousand aggravations, may, in the nervous language of our Church, be said, in some sense, to *deserve a thousand bells if there were so many.*

### XIII. ARGUMENT.

Our natural depravity manifests itself by constant omissions of duty, as much as by flagrant com-

commissions of sin, and perhaps much more. Take one instance out of many, that might be produced. Constant displays of preserving goodness, and presents undeservedly and uninterruptedly bestowed upon us, deserve a perpetual tribute of heart-felt gratitude: God demands it in his law; and conscience, his agent in our souls, declares, it ought in justice to be payed.

But where shall we find a Deist, properly conscious of what he owes the supreme Being, for his “creation, preservation, and all the blessings of this life?” And where, a Christian duly sensible of “God’s inestimable love in the redemption of the world by our Lord Jesus Christ?” A *due sense* of his ever-multiplied mercies, would fill our souls with never-ceasing wonder, and make our lips overflow with rapturous praise. The poet’s language would suit our grateful sensations, and without exaggeration paint the just ardor of our transports.

Bound ev’ry heart, and ev’ry bosom burn.  
 Praise, flow for ever (if astonishment  
 Will give thee leave) my praise, for ever flow:  
 Praise ardent, cordial, constant, &c.

Is not any thing short of this thankful frame of mind, a sin of omission, a degree of ingratitude, of which all are naturally guilty; and for

which, it is to be feared, the best owe ten thousand talents both to divine goodness and justice?

Throw only a few bones to a dog, and you win him: He follows you: Your word becomes his law: Upon the first motion of your hand he flies through land and water to execute your commands: Obedience is his delight, and your presence his paradise: He convinces you of it by all the demonstrations of joy, which he is capable of giving: And if he unhappily loses sight of you, he exerts all his sagacity to trace your footsteps: nor will he rest, till he finds his benefactor again.

Shall a brute be so thankful to a man for some offals, while man himself is so full of ingratitude to God, who created him, preserves his life from destruction, and hourly crowns him with mercies and loving-kindness! How should shame cover our guilty faces! Surely if the royal prophet could say, *he was a beast before God*; may we not well confess, that in point of gratitude, we are worse than the dullest, and most stupid part of the brute creation? For even *The ox*, says the Lord, *knoweth his owner, and the ass his master's crib; but Israel doth not know me, my people doth not consider my daily favours.* And if the very heathens affirmed that § *to call a man, ungrateful to an human benefactor, was to say of him all possible evil in one word*; how can we express

prefs the baseness and depravity of mankind, who are universally so ungrateful, to so bounteous a benefactor as *God himself*?

## XIV. A R G U M E N T.

But, though we seem made of cold inattention, when the sight of divine mercies should kindle our heart into gratitude and praise; we soon get out of this languid frame of mind: For, in the pursuit of sensual gratifications, we are all activity and warmth; we seem an ardent compound of life and fire.

What can be the reason of this amazing difference?—What but rebellious sense and wanton appetite, raised at the sight or idea of some forbidden object! The bait of pleasure appears, corrupt nature summons all her powers, every nerve of expectation is stretched; every pulse of desire beats high; the blood is in a general ferment; the spirits are in an universal hurry; and though the hook of a fatal consequence is often apparent, the alluring bait must be swallowed. The fear of God, the most inestimable of all treasures, is already gone; and if the sinful gratification cannot be enjoyed upon any other term, a good reputation shall go also. Reason indeed makes remonstrances; but the loud clamours of flesh and blood, soon drown her soft whispers. The carnal mind steps imperiously upon the throne: Sense, that conquers the  
greatest

greatest conquerors, bears down all opposition : The yielding man is led captive by a brutish lust ; and while angels blush, there is joy in hell over the actual, and compleat degradation of an heaven-born spirit.

Some indeed affirm, that these conflicts suit a state of probation and trial. But it is evident, that either our temptations are too violent for our strength, or our strength too weak for our temptations ; since, notwithstanding the additional help of divine grace, there never was a mere mortal, over whom they never triumphed.

Nor can we exculpate ourselves by pleading, that these triumphs of sense over reason, are neither long nor frequent. Alas ! How many perpetrate an act of wickedness in a moment, and suffer death itself for a crime which they never repeated !

See that chrystal vessel. It's brightness and brittleness represent the shining, and delicate nature of true virtue. If I let it fall, and break it, what avails it to say, " I never broke it before.—I dropped it but once—I am excessively sorry for my carelessness—I will set the pieces together, and never break it again : " Will these excuses and resolutions prevent the vessel from being broken—broken for ever ? The reader may easily make the application.

Even heathen moralists, by their fabulous account of the companions of Ulysses, turned into swine,



swine, upon drinking *once* of Circe's enchanted cup, teach us, that *one* fall into sensuality, turns a man into a brute; just as one slip into unchastity or dishonesty, changes a modest woman into a strumpet, or an honest man into a thief. Again,

Ought not reason to have as absolute a command over appetite, as a skilful rider has over a well-broken horse? But suppose we saw all horsemen universally mastered, one time or other, by their beasts; and forced, though but for a few minutes, to receive the bit, and go or stop at the pleasure of the wanton brutes: should we not wonder, and justly infer, that man had lost the kind of superiority, which he still maintains over domestic animals? And what then, but the commonness of the case, can prevent our being shocked, when we see rational creatures overcome, and led captive by carnal appetites? Is not this the wanton, rebellious beast mounting upon his vanquished, dastardly rider?

We may then conclude, that the universal rebellion of our lower faculties against our superior powers, and the triumphs of sense over reason, demonstrate, that human nature has suffered as fatal a revolution, as these kingdoms did, when a degraded king was seen bleeding on the scaffold, and a base usurper lording it in the seat of majesty.

## XV. ARGUMENT.

Happy would it be for us, if our fall manifested itself only by some transient advantages of sense over reason. But alas! the experience of the best demonstrates the truth of Isaiah's words, *The whole head is sick.*

To say nothing of the gross stupidity, and unconquerable ignorance, that keep the generality of mankind just above the level of brutes; how strong, how clear is the UNDERSTANDING of men of sense in worldly affairs! How weak, how dark in spiritual things! How few idiots are there, but can distinguish between the shadow and the substance, the cup and the liquor, the dress and the person! But how many learned men, to this day, see no difference between water-baptism and spiritual regeneration, between the means of grace and grace itself, between *the form* and *the power of godliness*! At our devotions, is not our mind generally like the roving butterfly; and at our favourite diversions, and lucrative business, like the fastening leech? Can it not fix itself on any thing, sooner than on *the one thing needful*; and find out any way, before that of peace and salvation?

What can be more extravagant than our IMAGINATION? How often have we caught this wild power, forming and pursuing phantoms, building and pulling down castles in the air!

How

How frequently hath it raised us into proud conceits, and then sunk us into gloomy apprehensions! And where is the man, that it never led into such mental scenes of vanity and lewdness, as would have made him the object of universal contempt if the veil of a grave and modest countenance, had not happily concealed him from public notice?

And has our MEMORY escaped unimpaired by the fall? Alas! let us only consider, how easily we forget the favours of our Creator, and recollect the injuries of our fellow-creatures; how little we retain of a good book or pious discourse, and how much of a play or frivolous conversation: and how exactly we remember an invitation to a party of pleasure, whilst the loudest calls to turn to God, and prepare for death, are no sooner heard than forgotten.—Let us, I say, consider these things, and we shall be forced to confess, that this useful power loses like a sieve the living water of truth, drinks in like a sponge the muddy streams of vanity, and is never so retentive, as when it is excited by revenge, or some other detestable temper.

“ A wretch that is condemned to die to-morrow, cannot forget it, says Baxter; yet poor sinners, who are uncertain to live an hour, and certain speedily to see the Majesty of the Lord, to their inconceivable joy or terror, can forget these things, for which they have their memory; and

and which, one would think, should drown the matters of this world, as the report of a cannon does a whisper, or as the sun obscures the poorest glow-worm. O wonderful stupidity of an unregenerate soul! O astonishing distraction of the ungodly! That ever men can forget eternal joy, eternal woe, the eternal God, and the place of their unchangeable abode; when they stand even at the door, and there is but the thin veil of flesh between them, and that amazing sight, that eternal gulph, into which thousands are daily plunging!"

Nor does our † REASON make us amends for the defects of our other faculties. Its beams, it is true, wonderfully guide some persons thro' the circle of sciences, and the mazes of commercial or political affairs. But when it should lead us in search of *the truth which is after godliness*, unless it is assisted from above, how are its faint rays obstructed by the gross medium of flesh and blood, broken by that of passion, and sometimes lost in that of prejudice! Wise sons of reason, learned Philosophers, your 288 opinions concerning the *chief good*, are a multiplied proof of my sad assertion: All miss the mark: Not one of them makes the supreme felicity to consist in the knowledge and enjoyment of God,

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† By *Reason* I mean that power, by which we pass judgment upon, and draw inferences from, what the *Understanding* has simply apprehended.

the amiable and adorable Parent of all good.

True reason, alas! is as rare as true piety. The poor thing, which, in spiritual matters, the world calls *Reason*, is only the ape of that noble faculty. How partial, how *unreasonable*\* is this false pretender! If it does not altogether overlook the awful realities of the invisible which is too frequently the case, how busy is it to reason away faith, and raise objections against the most evident truth, || even that, which I now contend for? And when right Reason has been

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worsted

\* Our earth's the bedlam of the universe,  
Where reason (undiseas'd in heaven) runs mad,  
And nurses folly's children as her own,  
Fond of the foulest.

YOUNG.

|| A late publication in vindication of Pelagianism appears to me no small instance of this. The Rev. Author takes his estimate of human nature, not from universal experience, but his indulged imagination; not from St. Paul the chief of the apostles, but from Dr. Taylor, to whom he acknowledges his obligations for several of the best passages in his sermon. Passing over the exposition of his text, where he oddly supposes that our Lord meant, by *the drawings of God*, the natural powers of man; which is as reasonable as to suppose, that when he said, *Without me you can do nothing*, he meant that *me* should signify *ourselves*:—Passing this over, I shall just point out his capital mistake. He tells us, that *All our faculties and powers ARE good and beautiful in their order*, [that they were so before the fall is fully granted] *and tend naturally to the happiness both of the individual and the system*: And he adds, that *How weak soever and imperfect our intellectual faculties may be, yet to speak reproachfully of them in general is a species of blasphemy against our Creator*. If to expose the present weakness of our rational faculties, and shew how greatly they are disordered and impaired by the fall, is what this Divine calls *speaking reproachfully of them*,

worsted by sense, how ready is the impostor to plead against the faculty which it personates ! How skilful in cloaking bad habits under the genteel name of “ human foibles !” And how ingenious, in defending the most irrational and dangerous methods of losing time, as “ innocent sports, and harmless diversions !”

These observations, which must appear self-evident to all, who know the world or themselves, incontestably prove the degeneracy of all our rational powers, and consequently the universality of our natural corruption.

## XVI.

Have not the best men been found guilty of this pretended *blasphemy*? How far the Apostles and Reformers carried it, may be seen in the first part of this treatise. How he can clear himself of it, as a subscriber to the 9th, 10th, and 35th Articles of our Church, I cannot see : And by what means he will justify his conduct to the world, in receiving hundreds a year to maintain the doctrine of the Church of England, while he publicly exposes it as a *species of blasphemy*, is still a greater mystery. Far from seeing that *all the faculties and powers*, by which this is done, *are good and beautiful*, I cannot help thinking some of them are materially defective ; and that though such a conduct may very much *tend to the emolument of the individual*, it has little tendency *to the happiness of the system*. For my part, were I to commence advocate for the *uprightness* of human nature, I would save appearances, lest Dr. Taylor himself should say, *Non defensoribus istis*, &c.—But dropping this point, I appeal to common sense : Who is most guilty of *blasphemy against our Creator* ; he who says God made man both holy and happy, affirming that the present weakness of our rational powers, is entirely owing to the original apostacy of mankind : or he, who intimates, that the gracious Author of our being, formed our intellectual faculties weak and imperfect as they now are ? If it is not the latter, my understanding is strangely defective.—

## XVI. ARGUMENT.

When *the whole head is sick*, is not *the whole heart faint*? Can our Will, Conscience, and Affections, run parallel to the line of duty; when our Understanding, Imagination, Memory, and Reason are so much warped from original rectitude? Impossible! Experience, thou best of judges, I appeal to thee. Erect thy fair tribunal in the Reader's breast, and bear an honest testimony to the truth of the following assertions.

Our WILL, in general is full of obstinacy: We must have our own way, right or wrong. 'Tis pregnant with inconstancy: We are passionately fond of a thing one day, and tir'd of it the next: We form good resolutions in the morning, and break them before night. 'Tis impotent: When we see what is right, instead

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of

In vain does this learned Divine tell us, that *the candle of the Lord which was lighted up in man at first, when the Inspiration of the Almighty gave him understanding, was not extinguished by the original apostacy, but has kept burning ever since, and that the divine flame has catched from father to son, and has been propagated quite down to the present generation*: If it is reasonable to charge with a species of blasphemy those who reverence their Creator too much, to father our present state of imperfection upon him, I must confess my reason fails: I have outlived *the divine flame* for one, or it never catched from my father to me.—A fear lest some well-meaning person should mistake the taper of Pelagius, or the lamp of Dr. Taylor, for *the candle of the Lord*, and follow it in the destructive paths of error, extorts this note from my pen. See the objections that follow the xxii Argument.

of doing it with all our might, we frequently remain as inactive, as if we were bound by invisible chains; and we wonder by what charm, the wheels of duty thus stop against our apparent inclinations; till we discover, that the spring of our will is broken, or naturally works the wrong way. Yes, it is not only unable to follow the good, that the understanding approves; but full of perverseness to pursue the evil, that reason disapproves: We are prone to do, contrary to our design, those things which breed remorse and wound conscience: and sooner or later, we may all say with the heathen princeſs, who was going to murder her child:

Video meliora, proboque,  
Deteriora ſequor\*.

Nor is CONSCIENCE itſelf untainted. Alas! how ſlow is it to reprove in ſome caſes! In others, how apt not to do it at all! In one perſon it is eaſy under mountains of guilt; and in another, it is unreaſonably ſcrupulous about mere trifles: It either *ſtrains at a gnat*, or *ſwallows a camel*: When it is alarm'd, in ſome it ſhews itſelf ready to be made eaſy by every wrong method; in others, it obſtinately refuſes to be pacified by the right. To-day, you may with propriety compare it to a dumb dog, that does not bark

\* If the reader wants to know the Engliſh of theſe words, he may find it, Rom. vii. 15.



bark at a thief; and to-morrow, to a snarling cur, that flies indifferently at a friend, a foe, or a shadow; and then madly turns upon himself, and tears his own flesh.

If Conscience, the best power of the unconverted man, is so corrupt, Good God! what are his AFFECTIONS? Almost perpetually deficient in some, and excessive in others, when do they attain to, or stop at, the line of moderation? Who can tell, how oft he has been the sport of their irregularity and violence? One hour we are hurried into rashness by their impetuosity; the next, we are bound in sloth by their inactivity. Sometimes every blast of foolish hope, or ill-grounded fear; every gale of base desire, or unreasonable aversion; every wave of idolatrous love, or sinful hatred; every surge of misplaced admiration, or groundless horror; every billow of noisy joy, or undue sorrow, tosses, raises, or sinks our soul; as a ship in a storm, which has neither rudder nor ballast. At other times, we are totally becalmed; all our sails are furled, not one breath of devout or human affection stirs in our stoical, frozen breast; and we remain stupidly insensible, till the spark of temptation, dropping upon the combustible matter in our hearts, blows us up again into loud passion: And then, how dreadful and ridiculous together, is the new explosion!

If experience pronounces, that these reflections are just, the point is gained. Our *whole*

*heart is faint*, through the unaccountable disorders of our *will*, the lethargy or boisterous fits of our *conscience*, and the swooning or high fever of our *affections*: And we may without hypocrisy, join in our daily confession, and say, *There is no health in us.*

## XVII. A R G U M E N T.

The danger of these complicated maladies of our souls, evidences itself by the most fatal of all symptoms, *our manifest alienation from God.* Yes, shocking as the confession is, we must make it, if truth has any dominion in our breast: Unrenewed Man loves not his God. That eternal Beauty, for whose contemplation; that supreme Good, for whose enjoyment he was created, is generally forgotten, despised, or hated. If the thought of his holy Majesty presents itself, he looks upon it as an intruder: It lays him under as disagreeable a restraint, as that, which the presence of a grave, pious master puts upon a wanton idle servant: Nor can he quietly pursue his sinful courses, till he has driven away the troublesome idea; or imagined with the Epicure a careless God, who wants resolution to call him to an account, and justice to punish him for his iniquity.

Does any one offer an indignity to his favourite friend, or only speak contemptibly of the object of his esteem, he feels as if he was the  
 person

person insulted, and reddening with indignation directly espouses his cause : But every body, the meanest of his attendants not excepted, may with impunity insult the King of kings in his presence, and take the most prophane liberties with his name and word, his laws and ministers : He hears the wild blasphemy, and regards it not ; he sees the horrid outrage, and resents it not ; and yet, amazing infatuation ! he pretends to love God.

If he goes to the play, he can fix his roving eyes, and wandering mind, three hours together upon the same trifling objects, not only without weariness, but with uncommon delight. If he has an appointment with the person whom he adores as a deity ; his spirits are elevated, expectation and joy flutter in his dilated breast ! He sweetly anticipates the pleasing interview, or impatiently chides the slowly-flowing minutes : His feelings are inexpressible. But if he attends the great congregation, which he too often omits upon the most frivolous pretences, it is rather out of form and decency, than out of devotion and love ; rather with indifference or reluctance, than with delight and transport. And when he is present there, how absent are his thoughts ! How wandering his eyes ! How trifling, supine, irreverent his whole behaviour ! He would be ashamed to speak to the meanest of his servants, with as little attention

as he sometimes prays to the Majesty of heaven\*. Were he to stare about when he gives them orders, as he does when he presents his supplications to the Lord of Lords, he would be afraid that they would think he was half drunk, or had a touch of lunacy.

Suppose he still retains a sense of outward decency, while the Church goes through her solemn offices; yet how heavy are his spirits! How heartless his confessions: how cold his prayers! The blessing comes at last, and he is blessed indeed— not with *the grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost*, for that he gladly leaves to “poor enthusiasts,” but with a release from his confinement and tedious work. And now that he has “done his duty, and served God,” he hastes away to the company that suits his taste.

See him there. Do not his very looks declare, he is in his own element? With what eagerness of spirit, energy of gesture, and volubility of tongue, does he talk over his last entertainment, chase, or bargain? Does not the oil of cheerfulness make all his motions as free and easy, as if weight and friction had no place at all in his light and airy frame?

Love

\* Men homage pay to men,

Thoughtless beneath whose dreadful eye they bow

In mutual awe profound, of clay to clay,

Of guilt to guilt, and turn their backs on Thee,

Great Sire! whom thrones celestial ceaseless sing;

To prostrate angels an amazing scene!            YOUNG.

Love of God, thou sweetest, strongest of all powers ! didst thou ever thus metamorphose his soul, and impart such a sprightly activity to his body ? And you that converse most familiarly with him, Did you ever hear him say, *Come, and I will tell you what the Lord has done for my soul : Taste, and see how good the Lord is ?*—No, never ; for *out of the abundance of the heart the mouth speaketh* : Nor can it be expected that God, who hath no place in his joyous reflections, should have one in his chearful conversation. On the contrary, it will be matter of surprize to those who introduce the delightful subject of the love of God, if he does not wave it off, as dull, melancholy, or enthusiastical.

But as he will give you to understand, “ he is no hypocrite, and therefore confines devotion to his closet,” follow him there—Alas ! he scarce ever bends the knee to *Him that sees in secret* : Or, if he says his prayers as regularly as he winds his watch, it is much in the same spirit : For suppose he does not hurry them over, or cut them as short as possible ; yet the careless formal manner in which he offers them up, indicates as plainly as his public conduct, the aversion lurking in his heart against God : And yet he fancies he loves Him : With a sneer that indicates self-applause, and a pharisaic contempt of others ; “ Away with all your feelings and raptures, says he, *This is the love of God, that we*  
*keep*

keep his commandments." But alas! which of them does he keep? Certainly not the *first*—for the Lord is not the supreme object of his hopes and fears, his confidence and joy: Nor yet the *last*—for discontent and wrong desires are still indulged in his selfish and worldly heart. How unfortunate therefore is his appeal to the *commandments*, by which his secret enmity to the law, government, and nature of God is brought to the clearest light!

### XVIII. ARGUMENT.

But as the heart-felt love of God is supposed to be downright enthusiasm by some moralists, who, dashing in pieces the first table of the law against the second, pretend that all our duty to God consists in the love of our neighbour; let us examine the unconverted man's charity, and see whether he bears more love to his fellow-creatures, than to his Creator.

Nothing can be more erroneous than his notions of *charity*. He confounds it with the bare *giving of alms*; not considering that it is possible to do this kind of good, from the most selfish and *uncharitable* motives. Therefore, when the fear of being accounted covetous, the desire of passing for generous, the vanity of seeing his name in a list of noble subscribers, the shame of being outdone by his equals, the teasing importunity of an obstinate beggar, the moving ad-  
dress

dress of a solicitor whom he would blush to deny, or the pharisaic notion of making amends for his sins, and purchasing heaven by his alms —when any, I say, of these sinister motives sets him upon assisting industrious poverty, relieving friendless old age, or supporting infirm and mutilated indigence, he fancies, that he gives an indubitable proof of his *charity*.

Sometimes too he affixes to that word, the idea of a fond hope, that every body is going to heaven: For if you intimate, that the rich voluptuary is not with Lazarus in Abraham's bosom, and that the foolish virgins are not promiscuously admitted to glory with the wise, he wonders at "your uncharitableness," and thanks God "he never entertained such unchristian thoughts of his neighbours."

He considers not, that *charity* is the fair offspring of the *love of God*, to which he is yet an utter stranger; and that it consists in an universal, disinterested benevolence to all mankind, our worst enemies not excepted: A benevolence, that sweetly evidences itself by bearing with patience the evil which they do to us, and kindly doing them all the good we possibly can, both with respect to their soul and body, their property and reputation.

If this is a just definition of charity, the unrenewed man has not even the outside of it. To prove it, I might appeal to his impatience and ill-

ill-humour, his unkind words and cutting galleries (for I suppose him too moral ever to slander or curse any one:) I might mention his supercilious behaviour to some, who are intitled to his affability as men, countrymen and neighbours: I might expatiate on his readiness to exculpate, enrich, or aggrandize himself at the expence of *others*, whenever he can do it without exposing *himself*.

But, waving all these particulars, I ask: Whom does he truly love? You answer: Doubtless the person to whom he makes daily protestations of the warmest regard."—But how does he prove this regard? Why, perhaps by the most artful insinuations, and dangerous attempts to rob her of her virtue. Perhaps he has already gained his end—Unhappy Magdalen! How much better would it have been for thee, to have fallen into the hands of an highwayman! Thou wouldst only have lost thy money, but now thou art despoiled of the honour of thy sex, and the peace of thy mind: Thou art robbed at once of virgin innocence, a fair reputation, and possibly an healthy constitution. If this is a specimen of the unconverted man's love, what must be his hatred!

But I happily mistake: "He is no libertine, he has a virtuous wife, and amiable children, and he loves them, say you, with the tenderest affection." I reply, that these relations, being  
*immortal*



*immortal spirits*, confined for a few years, in a tenement of clay, and continually on the remove for eternity; his laudable regard for their *frail bodies*, and proper care of their *temporal prosperity*, are not a sufficient proof, that he loves them in a right manner. For even according to || wise Heathens, our *soul* is our *better part*, our *true self*. And what tender concern does the unrenewed man feel for the soul of his bosom friend? Does he regard it more than the body of his groom, or the life of his horse? Does he, with any degree of importunity, carry it daily in the arms of love and prayer, to the throne of grace for life and salvation? Does he, by good instructions, and a virtuous example, excite his children to secure an eternal inheritance? And is he at least as desirous to see them wise and pious; as well-bred, rich, handsome and great? Alas! I fear it is just the reverse. He is probably the first to poison their tender minds, with some of the dangerous maxims, that vanity and ambition have invented: And, supposing he has a favourite dog, it is well if he is not more anxious, for the preservation of that one domestic animal, than for the salvation of all their souls.

If these observations are founded upon matter of fact, as daily experience demonstrates, I appeal to common sense, and ask: Can the natural man, with all his fondness, be said to have a true love even for his nearest relatives? And is

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not

|| Nos non corpora sumus: Corpus quidem vas est aut aliquod animi receptaculum. Cic. Tusc. Quæst. lib. 1.

not the regard that he manifests for their *bodies*, more like the common instinct, by which doves cleave to their mates, and swallows provide for their young; than like the generous affection, which a rational creature ought to bear to immortal SPIRITS, awfully hovering in a scale of probation, which is just going to turn for hell or heaven.

### XIX. ARGUMENT.

Nor is it surprizing, that the unrenewed man should be devoid of all true love to his nearest relations: for he is so compleatly fallen, that he bears no true love even to *himself*. Let us overlook those who cut their throats, shoot, drown, or hang themselves. Let us take no notice of those who sacrifice a year's health for a night's revel! who enflame their blood into fevers, or derive putrefaction into their bones, for the momentary gratification of a shameful appetite; and are so hot in the pursuit of a base pleasure, that they leap after it even into the jaws of an untimely grave: Let us, I say, pass by those innumerable, unhappy victims of intemperance, and debauchery, who squander their money upon panders and harlots, and have as little regard for their health, as for their fortune and reputation: and let us consider the case of those good-natured, decent persons, who profess to have a real value for both.

Upon the principle laid down in the last argument, may I not ask, What love have these for  
their

their immortal part, their *true self*? What do they do for their souls? Or rather, what do they not leave undone? And who can shew less concern for their greatest interest than they?

Alas? in spiritual matters, the wisest of them seem on a level with the most foolish. They anxiously secure their title to a few possessions in this transitory world, out of which the stream of time carries them with unabated impetuosity; while they remain stupidly thoughtless of their portion in the unchangeable world, into which they are just going to launch\*: They take particular notice of every trivial incident in life, every idle report raised in their neighbourhood, and supinely overlook the great realities of death and judgment, hell and heaven.

You see them perpetually contriving how to preserve, indulge, and adorn their dying bodies; and daily neglecting the safety, welfare and

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or-

\* Time flies, death urges, knells call, heaven invites,  
 Hell threatens; all exerts; in effort all;  
 More than creation labours! labours more!  
 And is there in creation, what, amidst  
 This tumult universal, wing'd dispatch,  
 And ardent energy, supinely yawns?  
*Man* sleeps; and *man* alone; and *man*, whose fate,  
 Fate irreversibile, intire, extreme,  
 Endless, hair-hung, breeze-shaken, o'er the gulph  
 A moment trembles; drops! and *man*, for whom  
 All else is in alarm; *man*, the sole cause  
 Of this surrounding storm! and yet he sleeps,  
 As the storm rock'd to rest.

YOUNG.

ornament of their immortal souls. So great is their folly, that earthly toys make them slight heavenly thrones ! So wilful their self-deception, that a point of time || hides from them a boundless eternity ! So perverted is their moral taste, that they nauseate the word of truth, the precious food of souls, and greedily run upon the tempter's hook, if it is but made of solid gold, or gilt over with the specious appearance of honour, or only baited with the prospect of a favourite diversion. And whilst, by uneasy fretful tempers, they too often impair their bodily health ; by exorbitant affections and pungent cares, they frequently break their hearts, or pierce themselves through with many sorrows.

Does such a conduct deserve the name of well-ordered *self-love*, or preposterous *self-hatred* ? O man, sinful man, how totally art thou depraved, if thou art not only thy own most dangerous enemy, but often thy most cruel tormentor !

## XX. ARGUMENT.

This depravity is productive of the most detestable brood. When it has suppressed the love of God, perverted the love of our neighbour

|| And is it in the flight of threescore years  
To push eternity from human thought,  
And bury souls immortal in the dust ?  
A soul immortal spending all her fires,  
Wasting her strength in strenuous idleness ;

bour, and vitiated self-love ; it soon gives birth to a variety of execrable tempers, and dire affections, which should have no place but in the breasts of fiends, no outbreacking but in the chambers of hell.

If you ask their name : I answer,—*Pride*, that odious vice, which feeds on the praises it silyly procures, lives by the applause it has meanly courted, and is equally stabb'd by the reproof of a friend, and the sneer of a foe.—*The spirit of independance*, which cannot bear controul, is galled by the easiest yoke, gnaws the slender cords of just authority, as if they were the heavy chains of tyrannical power ; nor ever ceases struggling till they break, and he can say : “ Now I am my own master.”—*Ambition* and *Vanity*, which, like Proteus, take a thousand shapes, and wind a thousand ways, to climb up to the high seat of power, shine on the tottering stage of honour, wear the golden badge of fortune, glitter in the gaudy pomp of dress, and draw by distinguishing appearances, the admiration of a gaping multitude.—*Sloth*, which unnerves the soul, infebles the body, and makes the whole man deaf to the calls of duty, loath to set about his business, (even when want, fear, or shame, drives him to  
I 3 it).

Thrown into tumult, raptur'd, or alarm'd,  
At ought this scene can threaten or indulge,  
Resembles Ocean into tempest wrought  
To waft a feather, or to drown a fly.

YOUNG.

it) ready to postpone or omit it upon any pretence, and willing to give up even the interests of society, virtue and religion, so he may saunter undisturbed, doze the time away in stupid inactivity, or enjoy himself in that dastardly indolence, which passes in the world for quietness and good-nature.—*Envy*, that looks with an evil eye at the good things our competitors enjoy, takes a secret pleasure in their misfortunes, under various pretexts exposes their faults, slyly tries to add to our reputation what it detracts from theirs, and stings our heart when they eclipse us by their greater success, or superior excellencies.—*Covetousness*, which is always dissatisfied with its portion, watches it with tormenting fears, increases it by every sordid mean, and turning its own executioner, justly pines for want over the treasure, it madly saves for a prodigal heir.—*Impatience*, which frets at every thing, finds fault with every person, and madly tears herself under the distressing sense of a present evil, or the anxious expectation of an absent good.—*Wrath*, which distorts our faces, racks our breasts, alarms our households, threatens, curses, stamps and storms even upon imaginary or trifling provocations.—*Jealousy*, that through a fatal skill in diabolical optics, sees contempt in all the words of a favourite friend, discovers infidelity in all his actions, lives upon the wicked suspicions it begets, and turns the  
sweets

sweets of the mildest passion into wormwood and gall. — *Idolatrous love*, which preys upon the spirits, consumes the flesh, tears the throbbing heart, and when it is disappointed, frequently forces its wretched slaves to lay violent hands upon themselves. — *Hatred* of our fellow-creatures, which keeps us void of tender benevolence, a chief ingredient in the bliss of angels; and fills us with some of the most unhappy sensations belonging to accursed spirits. — *Malice*, which takes an unnatural, hellish pleasure in teasing beasts, and hurting men in their persons, properties, or reputation. — And the offspring of malice, *Revenge\**, who always thirsts after mischief or blood; and shares the only delight of devils, when he can repay a real or fancied injury seven-fold. — *Hypocrisy*, who borrows the cloke of religion: bids her flexible muscles imitate vital piety; attends at the sacred altars, to make a show of her fictitious devotion; there raises her affected zeal, in proportion to the number of the spectators; calls upon God to get

\* Man hard of heart to man! Of horrid things  
 Most horrid! Midst stupendous, highly strange!  
 Yet oft his courtesies are smoother wrongs;  
 Pride brandishes the favours he confers,  
 And contumelious his humanity:  
 What then his vengeance? Hear it not, ye stars!  
 And thou pale moon! turn paler at the sound,  
 Man is to man the forest, surest ill.—  
 Heav'ns Sov'reign saves all beings but Himself,  
 That hideous sight, a naked human heart.      YOUNG,

get the praise of man ; and lifts up adulterous eyes and thievish hands to heaven, to procure herself the good things of earth.—And hypocrisy's sister, narrow-hearted *Bigotry*, who pushes from her civility and good nature; stops her ears against arguments and entreaties ; calls *buguenets, infidels, papists, or heretics* all who do not directly subscribe to her absurd or impious creeds; dogs them with a malignant eye ; throws stones or dirt at them about an empty ceremony, or an indifferent opinion ; and at last, if she can, sets churches or kingdoms on fire, about a turban, a surplice, or a cowl.—*Perfidiousness*, who puts on the looks of true benevolence, speaks the language of the warmest affection ; with solemn protestations invites men to depend on her sincerity, while she lays a deep plot for their sudden destruction ; and with repeated oaths beseeches heaven to be witness of her artless innocence, while she moves the center of hell to accomplish her dire designs. The fatal hour is come ; her stratagem has succeeded ; and she now kisses and betrays, drinks health and poisons ; offers a friendly embrace, and gives a deadly stab.—*Despair*, who scorns to be beholden to mercy, gives the lie to all the declarations issued from the throne of grace, obstinately turns his wild eyes from the great, expiatory sacrifice ; and at last, impatient to drink the cup of trembling, wildly looks for some weapon to de-



destroy himself.—*Distraction*, begotten by the shocking mixture of two, or more of these infernal passions raised to the highest degrees of extravagance: *Distraction*, that wrings her hands, tears her dishevell'd hair, fixes her ghastly eyes, turns her swimming brains, quenches the last spark of reason; and like a fierce tyger, must at last be chained by the hand of caution, and confined with iron bars in her dreary dwelling.

And, to close the dismal train, *Self-murder*, who always points wretched mortals to ponds and rivers, or presents them with cords, razors, pistols, daggers, and poison, and perpetually urges them to the choice of one of them. “You are guilty, miserable creatures, whispers he: The sun of prosperity is forever set, the deepest night of distress is come upon you: You are in a hell of woe: The hell prepared for Satan, cannot be worse than that which you feel, but it may be more tolerable: Take this, and boldly force your passage out of the cursed state in which you groan.” He persuades, and his desperate victims, tired of the company of their fellow-mortals, fly for refuge to that of devils; they shut their eyes; and, horrible to say! but how much more horrible to do! deliberately venture from one hell into another to seek ease; or, to speak with more truth, leap with all the miseries of a known hell, into all the horrors of one which is unknown.

And

And are your hearts, O ye sons of men, the favourite seats of this infernal crew? Then shame on the wretch that made the first panegyric on the dignity of human nature! He proved my point: He began in *Pride*, and ended in *Distrac̄tion*.

Detestable as these vices and tempers are, where is the natural man, that is always free from them? Where is even the child ten years old, who never felt most of these vipers, upon some occasion or other, shooting their venom through his lips, darting their baleful influence through his eyes, or at least stirring and hissing in his disturbed breast? If any one never felt them, he may be pronounced more than mortal: But if he has, his own experience furnishes him with a sensible demonstration, that he is a fallen spirit, infected with the poison that rages in the devil himself.

## XXI. A R G U M E N T.

Bad roots, which vigorously shoot in the spring, will naturally produce their dangerous fruit in summer. We may therefore go one step further, and ask, Where is the man thirty years old, whose depravity has not broke out in the greatest variety of sinful acts? Among the persons of that age, who were never esteemed worse than their neighbours, shall we find a *Forehead* that never betrayed daring insolence?

—A *Cheek*, that never indicated concealed guilt by an involuntary blush, or unnatural paleness? —A *Neck*, that never was stretched out in pride and vain confidence?—An *Eye*, that never cast a disdainful, malignant, or wanton look?—An *Ear*, that an evil curiosity never opened to frothy, loose, or defaming discourse?—A *Tongue*, that never was tainted with unedifying, false, indecent, or uncharitable language?—A *Palate*, that never became the seat of luxurious indulgence?—A *Throat*, that never was the channel of excess?—A *Stomach*, that never felt the oppressive load of abused mercies?—*Hands*, that never plucked, or touched the forbidden fruit of pleasing sin?—*Feet*, that never once moved in the broad, downward road of iniquity?—And a *Bosom*, that never heaved under the dreadful workings of some exorbitant passion? Where in short, is there a *Face* ever so disagreeable, that never was the object of self-worship in a glass? And where a *Body*, however deformed, that never was set up as a favourite idol, by the fallen spirit that inhabits it?

If iniquity thus works by all the powers, and breaks out through all the parts of the human body; we may conclude by woful experience, not only that the plague of sin is begun, but that it rages with universal fury; and to use again the evangelical prophet's words, that *from the sole of the foot, even to the head* of the natural man

man, *there is no spiritual soundness in him, but wounds, and bruises, and putrifying sores.*

## XXII. ARGUMENT.

What can be said of each individual, may, with the same propriety, be affirmed of all the different nations of the earth. Let an impartial judge take four unconverted men, or children, from the four parts of the world: Let him examine their actions, and trace them back to their spring; and, if he makes some allowance for the accidental difference of their climate, constitution, taste, and education; he will soon find their dispositions as equally *earthly, sensual, and devilish*, as if they had all been cast in the same mould. Yes, as oak-trees are oaks all the world over, though by particular circumstances some grow taller and harder, and some more knotted and crooked than others: So all unregenerate men resemble one another; for all are proud, self-willed, impenitent, and *lovers of pleasure, more than lovers of God.*

Do not sloth, gluttony, drunkenness, and uncleanness; cheating, defrauding, stealing, and oppression; lying, perjury, treachery, and cruelty; stalk openly, or lurk secretly every where? Are not all these vices predominant among black and white people, among savage and civilized nations, among Turks and Jews, Heathens and Christians? Whether they live  
on

on the banks of the Ganges or the Thames, the Mississippi or the Seine? Whether they starve in the snows of Lapland, or burn in the sands of Guinea?

O Sin, thou fatal pest, thou soul-destroying plague, would to God thy fixed abode were *only* in the Levant! and that, like the external pestilence, thou wert chiefly confined to the Turkish dominions! But alas! the gross immorality and prophaneness, the various crimes and villanies, the desperate impiety and wild blasphemy, under which every kingdom and city have groaned, and still continue to do night and day, over the face of the whole earth, are black spots so similar, and symptoms so equally terrible, that we are obliged to confess, they must have a common internal principle; which can be no other than a bad habit of soul; a fallen, corrupted nature. Yes, the universality and equality of the effects, shew to an unprejudiced mind, that the cause is universal, and equally interwoven with that nature, which is common to all nations, and remains the same in all countries and ages.

### FIVE OBJECTIONS.

I. If the self-righteous moralist answers, that “sin and wickedness are not so universal as this argument supposes:” I reply, that the

more we are acquainted with ourselves, with the history of the dead, and secret transactions of the living; the more we are convinced, that, if all are not guilty of *outward* enormities, all are deeply tainted with *spiritual* wickedness.

Even those excellent persons, who, like Jeremiah, have been in part *sanctified before they came forth out of the womb*, can from sad experience confess with him, that *The heart is deceitful above all things*, and say with David, *My heart sheweth me the wickedness of the ungodly*.

Thousands indeed boast of the goodness of their hearts: They flatter themselves that to be righteous, it is enough to avoid the gross acts of intemperance and injustice: With the Pharisees they shut their eyes against the destructive nature of the love of the world, the thirst of praise, the fear of men, the love of ease, sloth, sensuality, indevotion, self-righteousness, discontent, impatience, selfishness, carnal security, unbelief, hardness of heart, and a thousand other spiritual evils. Full of self-ignorance, like Peter, they imagine there is no combustible matter of wickedness in their breasts, because they are not actually fired by the spark of a suitable temptation. And when they hear what their corrupt nature may one day prompt them to, they cry out with Hazael, *Am I a dog, that I should do this thing?* Nevertheless by and by they do it, if not outwardly as he did, at least in their  
vain

vain thoughts by day, or wicked lewd imaginations by night. So true is the wise man's saying! *He that trusteth his own heart is a fool.*

II. "If historians give us frequent accounts of the notorious wickedness of mankind, say (the advocates for human excellence) it is because private virtue is not the subject of history; and to judge of the moral rectitude of the world by the corruption of courts, is as absurd as to estimate the health of a people from an infirmary."

And is private vice any more the subject of history than private virtue? If it were, what folios would contain the fulsome and black accounts of all the lies and scandal, the secret grudges and open quarrels, the filthy talking and malicious jesting, the unkind or unjust behaviour, the gross or refined intemperance, which deluge both town and country?

Suppose the annals of any one numerous family were published, how many volumes might be filled with the detail of the undue fondness, or forbidding coldness; the variance, animosity, and strife, which break out between husbands and wives, parents and children, brothers and sisters, masters and domestics, upper and lower servants, &c! What ridiculous, impertinent scenes would be opened to public view! What fretfulness, dissimulation, envy, jealousy, tale-bearing, deceit! What concealed suspicions,

charges, false accusations, underhand dealings, imaginary provocations, glaring partiality, insolent behaviour, loud passions!

Was even the best moralist to write the memoirs of his own heart, and give the public a minute account of all his impertinent thoughts, and wild imaginations; how many paragraphs would make him blush! How many pages, by presenting the astonished reader with a blank or a blot, would demonstrate the truth of St. Paul's assertion, *They are all gone out of the way, there is none that doeth good*, none but spoils his best works by a mixture of essential evil! Far then from finding † “those vastly superior numbers, who  
“in safe obscurity are virtuously and innocent-  
“ly employed,” we may *every where* see the truth of the confession, which our objectors make in the church, “There is no health in us.”

I say *every where*, for is cabal confined to the court, any more than lewdness to the army, and prophaneness to the navy? Does not the same spirit of self-interest and intrigue which influences the choice of ministers of state, preside also at the election of members of parliament, mayors of corporate towns, burgessees of boroughs, and petty-officers in a country-parish? We may then, (notwithstanding the unfortunate comparison, on which this objection is founded) conclude without absurdity, that, as all men sooner or later, by pain, sickness and death

† See the note [mark'd ||] page 85.



death, evidence their natural weakness and mortality; whether they live in *infirmaries*, palaces, or cottages: So all men, sooner or later, by their thoughts, words and actions, demonstrate their natural corruption; whether they crowd the jail-yard, the drawing room, or the obscure green of a country village.

III. The same objectors will probably reply: "If corruption is universal, it cannot be said to be equal; for numbers lead a very harmful, and not a few a very useful life."

To this I answer, that all have naturally *an heart of unbelief*, forgetful of and *departing from the living God*. In this respect, *there is no difference, all the world is guilty before God*. But thanks be to the Father of mercies, all do not remain so. Many cherish the seed of supernatural grace, which we have from the Redeemer; they bow to his scepter, become *new creatures*, *depart from iniquity*, and *are zealous of good works*. And the same gracious power, that has renewed them, is at work upon thousands more; hourly restraining them from much evil, and daily exciting them to many useful actions.

With respect to the harmlessness, for which some unrenewed persons are remarkable, it cannot spring from a better nature than that of their fellow-mortals; for the nature of all *men*, like that of all *wolves*, is the same throughout the whole species. It must then be owing to the restraining grace of God, or to a happier

constitution, a stricter education, a deeper sense of decency, or a greater regard for their character; perhaps only to the fear of consequences, and to the want of natural boldness, or of a suitable temptation and fair opportunity to sin. Nor are there few, who pass for temperate, merely because the diabolical pride lurking in their heart, scorns to stoop so low, as to indulge their beastly appetites: while others have the undeserved reputation of good-natured, because they find more delight in quietly gratifying their sheepish indolence or brutal desires, than in yielding to the uneasy, boisterous tempers, which they have in common with devils.

As to the virtues by which some of the unconverted distinguish themselves from others, they either spring from God's preventing grace, or are only vices in disguise. The love of praise, the desire of honour, and the thirst of gold, excite thousands to laudable designs, and useful actions. Wicked men, set on work by these powerful springs, do lying wonders in the moral world, as the magicians did in the land of Egypt.

They counterfeit divine grace, and for a time seem even to outdo believers themselves. Hence it is, that we frequently see the indolent industrious, the coward brave, the covetous charitable, the pharisee religious, the magdalen modest, and the dastardly slave of his lusts a bold asserter of public liberty. But the searcher of hearts

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is not deceived by fair appearances : he judges of their actions according to the motives whence they spring, and the ends for which they are performed : *You are*, says he to all these seemingly virtuous finners, *like whited sepulchres, which indeed appear beautiful outwardly ; but within are full of dead mens bones and of all uncleannesse.*

Were I to describe these faints of the world by a comparison, I would say, that some of them resemble persons, who artfully conceal their ulcers, under the most agreeable appearance of cleanliness and health. Many that admire their faces and looks, little suspect what a putrid, virulent fluid runs out of their *secret* sores. Others of them, whose hypocrisy is not of so gross a kind, are like persons infected with a mortal disease, who though the mass of their blood is tainted, and some noble part attacked, still walk about, do business, and look as fresh-coloured as if they were the picture of health. Ye sons of Æsculapius, who, without feeling their pulse, and carefully weighing every symptom, pronounce them very well upon their look alone, do ye not blunder in physic, just as my objectors do in divinity ?

IV. But still they urge, “that it is wrong to father our sinfulness upon a pretended natural depravity, when it may be entirely owing to the force of ill example, the influence of a bad education, or the strong ferments of youthful blood.

All these, I reply, like rich soil and rank manure, cause original corruption to shoot the higher, but do not form its pernicious seeds. That these seeds lurk within the heart, before they are forced up by the heat of temptation, appears indubitable, if we consider, (1.) That all children, on particular occasions, manifest some early inclination to those sins, which the feebleness of their bodily organs, and the want of proper ferments in their blood do not permit them to commit: (2.) That infants betray envy, ill-humour, impatience, selfishness, anger, and obstinacy, even before they can take particular notice of ill examples, and understand bad counsels: And (3.) That though uncleanness, fornication, and adultery, on account of the shame and danger attending them, are committed with so much secrecy, that the *examples* of them are seldom, if ever, given in public; they are nevertheless some of the crimes which are most universally or eagerly committed.

Besides, if we were not more inclined to vice than virtue, good examples would be as common, and have as much force as bad ones. Therefore, the generality of bad examples cannot arise but from the general sinfulness of man; and to account for this general sinfulness by the generality of bad examples, is *begging* the question, and not *proving* the point.

Add to this, that as weeds, since the curse, grow even in fields sown with the best wheat;

so

so vice, since the fall, grows in the midst of the best examples, and the most excellent education : Witness the barbarous crimes committed by pious Jacob's children, and penitent Adam's eldest son.

V. “ But if Cain sinned, say our objectors, and all mankind sin also, it is no more than Adam himself once did by his own free choice, though he was created as exempt from original depravity as an angel. What need is there then to suppose, that he communicated to his posterity an inbred proneness to sin ?”

To this I reply : It is not one accident or single event, but a continual repetition of the same event, that proves a proneness. If a man, who is perfectly in his senses, by some unforeseen accident falls into a fit of madness, we may account for his misfortune from that accident ; and no certain judgment can be formed of the bodily habit of his family. But if all his children, through an hundred generations, are not only subject to the same mad fits, but also die in consequence of them, in all sorts of climates, and under all sorts of physicians ; common sense will not allow us to doubt, that it is *now* a family disorder, incurable by human art. The man is Adam, the family mankind, and the madness sin. Reader, you are desired to make the application.

## XXIII. ARGUMENT.

“ But all are not employed in sin and wickedness, for many go through a constant round of *innocent diversions*; and these, at least, must be *innocent and happy*.” — Let us then consider the amusements of mankind: Or rather, without stopping to look at the wise dance of the Israelites round the golden calf, and the modest, sober, and humane diversions of the Heathens, in the festivals of their lewd, drunken, and bloody gods; let us only see, how far *our own* pleasures demonstrate the *innocence and happiness* of mankind.

How excessively foolish are the plays of children! How full of mischief and cruelty the sports of boys! How vain, foppish, and frothy the joys of young people! And how much below the dignity of upright, pure creatures, the snares that persons of different sexes perpetually lay for each other! When they are together, is not this their favourite amusement, till they are deservedly caught in the net, which they imprudently spread? But see them asunder.

Here, a circle of idle women, supping a decoction of Indian herbs, talk or laugh all together, like so many chirping birds or chattering monkeys, and scandal excepted, every way to as good purpose.—And there, a club of graver men blow, by the hour, clouds of stinking smoke out of their mouth, or wash it down their throat with

repeated draughts of intoxicating liquors. The strong fumes have already reached their heads; and while some stagger home, others triumphantly keep the field of excess; though one is already stamped with the heaviness of the ox, another worked up to the fierceness and roar of the lion, and a third brought down to the filthiness of the vomiting dog.

Leave them at their *manly* sport, to follow those musical sounds, mixed with a noise of stamping; and you will find others profusely perspiring, and violently fatiguing themselves, in skipping up and down a room for a whole night, and ridiculously turning their backs and faces to each other an hundred different ways. Would not a man of sense prefer running ten miles upon an *useful* errand, to this useless manner of losing his rest, heating his blood, exhausting his spirits, unfitting himself for the duties of the following day, and laying the foundation of a putrid fever or a consumption, by breathing the midnight air corrupted by clouds of dust, by the unwholesome fumes of candles, and by the more pernicious steam, that issues from the body of many persons, who use a strong exercise in a confined place.

In the next room indeed they are more quiet, but are they more rationally employed? Why do they so earnestly rattle those ivory cubes; and so anxiously study those packs of loose and spotted leaves? Is happiness graven upon the  
one,

one, or stamped upon the other? Answer, ye Gamesters, who curse your stars, as ye go home with an empty purse and a heart full of rage!

“ We hope there is no harm in taking an innocent game at cards, reply a ridiculous party of superannuated ladies; gain is not our aim, we only play to kill time.” You are not then so well employed as the foolish Heathen Emperor, who amused himself in killing troublesome flies and wearisome time together. The delight of rational creatures, much more of Christians on the brink of the grave, is to redeem, improve, and solidly enjoy time; but yours alas! consists in the bare, irreparable *loss* of that invaluable treasure. Oh, what account will you give of the souls you neglect, and the talents you bury!

And shall we kill each day? If trifling kill,  
 Sure vice must butcher: Oh! what heaps of slain  
 Call out for vengeance on us! Time destroy'd  
 Is suicide, where more than blood is spilt.

YOUNG.

And are *public* diversions better evidences of our innocence and happiness? Let reason decide. In cities, some are lavish of the gold, which should be laid by for the payment of their debts, or the relief of the poor, to buy an opportunity of acting under a mask an impertinent, or immodest part without a blush; and others are guilty of the same injustice or prodigality, that they may be entitled to the honour  
 of



of waiting upon a company of idle buffoons, and seeing them act what would make a modest woman blush, or hearing them speak what persons of true piety, or pure morals, would gladly pay them never to utter.

Are *country* amusements more rational and innocent? What shall we say of those christian, or rather heathenish festivals called *Wakes*, annually kept in honour of the Saint to whom the parish-church was formerly dedicated? Are they not celebrated with the idleness, vanity and debauchery of the *Floralia*; with the noise, riots, and frantic mirth of the *Bacchanals*; rather than with the decent solemnity, pious cheerfulness, and strict temperance, which characterise the religion of the holy Jesus?

The assizes are held, the Judge passes an awful sentence of transportation or death upon guilty wretches who stand pale and trembling before his tribunal; and twenty couple of gay gentlemen and ladies, as if they rejoiced in the infamy and destruction of their fellow-mortals, hire on the occasion a band of musicians, and dance all night, perhaps in the very apartment, where the distracted victims of justice a few hours before wrung their hands, and rattled their irons.

The *Races* are advertised, all the country is in motion, neither business, rain, nor storm, can prevent thousands from running for miles, and sometimes through the worst of roads, to feast

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their eyes upon the danger of their fellow-creatures, and divert themselves with the misery of the most useful animals. Daring mortals hazard their necks upon swift coursers, which are tortured by the severest lashes of the whip, and incessant pricks or tearing gashes of the spur, that they may exert their utmost force, strain every nerve, and make continued efforts even beyond the powers of nature: Whence (to say nothing of fatal accidents, which yet alas! too frequently happen) they sometimes pant away their wretched lives in a bath of sweat and blood; and all this, that they may afford a barbarous pleasure to their idle, wanton, and barbarous beholders.

In one place the inhuman sport is afforded by an unhappy bird, fixed at some distance, that the sons of cruelty may long exercise their merciless skill, in its lingering and painful destruction: Or by two of them trained up, and high-fed for the battle. The hour fixed for the obstinate engagement is come; and as if it was not enough that they should pick each other's eyes out, with the strong bills, that nature has given them; human malice, or rather diabolical cruelty, comes to the assistance of their native fierceness. Silver spurs, or steel talons, sharper than those of the eagle, are barbarously fastened to their feet; thus armed they are excited to leap at each other, and in an hundred repeated onsets

onsets to tear their feathers and flesh, as if they were contending vultures; and if at last one blinded, covered with blood and wounds, and unable to stand any longer the metallic claws of his antagonist, enters into the agonies of death; the numerous ring of stamping, clapping, shouting, eagerly betting, or horridly cursing spectators, is, as highly delighted, as if the tortured, dying creature, was the common enemy of mankind.

In another place, a multitude of spectators is delightfully entertained by two brawny men, who unmercifully knock one another down, as if they were oxen appointed for the slaughter, and continue the savage play, till one, with his flesh bruised and his bones shattered, bleeding, and gasping as in the pangs of death, yields to his antagonist, and thus puts an end to the shocking sport.

But it is perhaps a different spectacle, that recommends itself to the bloody taste of our baptized Heathens. Fierce dogs are excited by fiercer men, with fury to fasten upon the nose, or tear out the eyes, of a poor confined animal, which pierces the sky with his painful and lamentable bellowings, enough to force compassion from the heart of barbarians, not totally lost to all sense of humanity: whilst in the meantime the surrounding, savage mob, rends the very heavens with the most horrid imprecations, and

repeated shouts of applauding joy; sporting themselves with that very misery, which human nature (were it not deplorably corrupted) would teach them to alleviate\*.

These are thy favourite amusements, O England, thou center of the civilized world, where reformed christianity, deep-thinking wisdom, and polite learning, with all its refinements, have fixed their abode! But, in the name of common sense, how can we clear them from the imputation of absurdity, folly, and madness? And by what means can they be reconciled, I will not say to the religion of the meek Jesus, but to the philosophy of a Plato, or calm reason of any thinking man? How perverted must be the taste, how irrational and cruel the diversions  
of

\* ' I ever thought, says Judge Hale in his Contemplations, that  
' there is a certain degree of Justice due from man to the creatures,  
' as from man to man; and that an excessive use of the Creature's  
' labour is an injustice, for which he must account. I have there-  
' fore always esteemed it as a part of my duty, and it has been al-  
' ways my practice to be merciful to my beasts; and upon the  
' same account I have declined any cruelty to any of thy creatures,  
' and, as much as I might, prevented it in others as a tyranny. I  
' have abhorred those sports that consist in the torturing of thy  
' creatures; and if any noxious creature must be destroyed, or  
' creatures for food must be taken, it has been my practice to do it  
' in the manner that may be with the least torture or cruelty to  
' the creature; ever remembering, that though God has given us  
' a dominion over his creatures, yet it is under a law of justice,  
' prudence, and moderation; otherwise we should become *tyrants*  
' and not *Lords* over God's creatures; and therefore those things  
' of this nature which others have *practised as recreations*, I have  
' *avoided as sins*.

of barbarians, in other parts of the globe ! And how applicable to all, the wise man's observation ! *Foolishness is bound up in the heart of a child, and madness in the breasts of the sons of men.*

## XXIV. A R G U M E N T.

The total corruption of our nature appears, not only in the inclination of mankind to pursue irrational, and cruel amusements ; but in their general propensity to commit the most *unprofitable, ridiculous, inhuman, impious, and diabolical* sins.

1<sup>st</sup>. The most *unprofitable* : For instance, that of sporting in prophane oaths and curses with the tremendous name of the Supreme Being. *Because of swearing the land mourneth*, said a Prophet thousands of years ago ; and what land even in Christendom, yea what parish in this reformed island mourns not, or ought not to mourn, for the same provoking crime ?—a crime, which is the hellish offspring of practical atheism, and heathenish insolence — a crime, that brings neither profit, honour, nor pleasure to the prophane wretch who commits it—a crime, for which he may be put to open shame, forced to appear before a magistrate, and sent for ten days to the house of correction, unless he pays an ignominious fine ; and what is more awful still—a crime, which, if persisted in, will one day cause him to gnaw his impious tongue in the severest torments. Surely man, who drinks this

insipid, and yet destructive iniquity like water, must have his moral taste strangely vitiated, not to say, diabolically perverted.

2dly. The most *ridiculous* sins. In what country, town, or village do not women betray their silly vanity? Is it not the same foolish disposition of heart, which makes them bore their ears in Europe, and slit their noses in America, that they may unnaturally graft in their flesh pieces of glass, shining pebbles, glittering gold, or trinkets of meaner metal? And when female Hottentots fancy they add to the importance of their filthy person, by some yards of the bloody intestines of a beast, twisted round their arms or necks, do they not evidence the very spirit of the Ladies in our hemisphere, who too often measure their dignity by the yards of coloured silk bands, with which they crown themselves, and turn the grave matron into a pitiful may-queen?

3dly. The most *inhuman* sins. “An hundred thousand mad animals, whose heads are covered with hats, says Voltaire, advance to kill, or to be killed by, the like number of their fellow-mortals covered with turbans. By this strange procedure they want, at best, to decide whether a tract of land, to which none of them all lays any claim, shall belong to a certain man whom they call Sultan, or to another whom they name Cæsar, neither of whom ever saw, or will see

see the spot so furiously contended for : And very few of those creatures, who thus mutually butcher one another, ever beheld the animal for whom they cut each others throats ! From time immemorial this has been the way of mankind almost over all the earth. What an excess of madness is this ! And how deservedly might a superior Being crush to atoms this earthly ball, the bloody nest of such ridiculous murderers !”

The same author makes elsewhere the following reflections, on the same melancholy subject. “Famine, pestilence, and war, are the three most famous ingredients of this lower world. The two first come from God, but the last, in which all three concur, comes from the imagination of princes or ministers.—A king fancies, that he has a right to a distant province. He raises a multitude of men, who have nothing to do, and nothing to lose ; gives them a red coat and a laced hat, and makes them wheel to the right, wheel to the left, and march to glory. Five or six of these belligerent powers sometimes engage together, three against three, or two against four : but whatever part they take, they all agree in one point, which is, to do their neighbour all possible mischief. The most astonishing thing, belonging to their infernal undertaking, is, that every ring-leader of those murderers, gets his colours consecrated, and solemnly blessed in the name of God, before he  
marches

marches up to the destruction of his fellow-creatures. If a chief warrior has had the good fortune of getting only two or three thousand men slaughtered, he does not think it worth his while to thank God for it: But if ten thousand have been destroyed by fire and sword, and if (to complete his good fortune) some capital city has been totally overthrown; a day of public thanksgiving is appointed on the joyful occasion. Is not that a fine art which carries such desolation through the earth: and, one year with another, destroys forty thousand men, out of an hundred thousand?"

4thly. The most *impious* sins; for instance that of *idolatry*: "Before the coming of Christ, says a late Divine, all the polite and barbarous nations among the Heathens, plunged into it with equal blindness. And the Jews were so strongly wedded to it, that God's miraculous interposition, both by dreadful judgments and astonishing mercies, could not for 800 years, restrain them from committing it in the grossest manner."

Nor need we look at either Heathens or Jews, to see the proneness of mankind to that detestable crime; Christians alone can prove the charge. To this day, the greatest part of them pray to dead men and dead women; bow to images of stone, and crosses of wood; and make, adore, and swallow down, the wafer-god: And those, who pity them for this ridiculous idolatry, till  
con-



converting grace interposes, daily *set up their idols in their hearts*, and, without going to the plain of Dura, sacrifice all to the King's golden image.

And 5thly, The most *diabolical* sin; *Persecution*, that favourite offspring of *Satan transformed into an angel of light*. *Persecution*, that bloody, hypocritical monster, which carries a bible, a liturgy, and a bundle of canons in one hand; with fire, faggots, and all the weapons invented by cruelty in the other; and with sanctified looks distresses, racks, or murders men, either because they love God, or because they cannot all think alike.

Time would fail to tell of those, who, on religious accounts, have been stoned and sawn asunder by the Jews, cast to the lions and burnt by the Heathens, strangled and impal'd by the Mahometans, and butchered all manner of ways by the Christians.

Yes, we must confess it, Christian Rome hath glutted herself with the blood of martyrs, which Heathenish Rome had but comparatively tasted: And when Protestants fled from her bloody pale, they brought along with them too much of her bloody spirit. Prove the sad assertion, poor Servetus: When Romish inquisition had forced thee to fly to Geneva, what reception didst thou meet with in that reformed city? Alas! the Papists had burned thee in effigy, the Protestants burned thee in reality, and Moloch triumphed

to

to see the two opposite parties agree in offering him the human sacrifice.

So universally restless is the spirit of persecution, which inspires the unrenewed part of mankind, that when people of the same religion have no outward opposer to tear, they bark at, bite, and devour one another. Is it not the same bitter zeal, that made the Pharisees and Sadducees among the Jews, and now makes the sects of Ali and Omar among the Mahometans, those of the Jansenists and Molinists among the Papists, and those of the Calvinists and Arminians among the Protestants, oppose each other with such acrimony and virulence?

But let us look around us at home: When persecuting Popery had almost expired in the fires, in which it burned our first church-men, how soon did those who survived them commence persecutors of the Presbyterians? When these, forced to fly to New-England for rest, got there the staff of power in their hand, did they not in their turn fall upon, and even hang the Quakers? And now that an act of toleration binds the monster, and the lash of pens consecrated to the defence of our civil and religious liberties, makes him either afraid or ashamed of roaring aloud for his prey; does he not shew, by his supercilious looks, malicious sneers, and settled contempt of vital piety, what he would do, should an opportunity offer? And does he  
not

not still, under artful pretences, go to the utmost length of his chain, to wound the reputation of those, whom he cannot devour, and inflict at least \* *academic death* upon those whose person is happily secured from his rage?

O ye unconverted among mankind, if all these abominations every where break out upon you; what cages of unclean birds, what nests swarming with cruel vipers, are your *deceitful and desperately wicked hearts!*

## XXV. A R G U M E N T.

How dreadfully fallen is man, if he has not only a propensity to commit the above-mentioned sins, but to transgress the divine commands with a variety of shocking aggravations! — Yes, mankind are prone to sin:

I. *Immediately*, by a kind of evil instinct: As children, who peevishly strike the very breast they suck; and betray the rage of their little hearts, by sobbing and swelling, sometimes till, by forcing their bowels out of their place, they bring a rupture upon themselves; and frequently till they are black in the face, and almost suffocated.—II. *Deliberately*, as those, who having life and death clearly set before them, wilfully, obstinately chuse the way that leads to certain destruction.—III. *Repeatedly*, witness liars, who because their crime costs them but a breath, frequently commit it at every breath. — IV. *Continually*,

\* See *Pietas Oxoniensis*.

*tinually*, as rakes, who would make their whole life one uninterrupted scene of debauchery, if their exhausted strength, or purse, did not force them to intermit their lewd practices ; though not without a promise to renew them again, at the first convenient opportunity. — V. *Treachero**usly*, as those Christians, who forget divine mercies, and their own repeated resolutions, break through the solemn vows and promises made in their sacraments, and sinning with an high hand *against their profession*, perfidiously fly in the face of their conscience, the church, and their Saviour.—VI. *Daringly*, as those who steal under the gallows, openly insult their parents or their king, laugh at all laws human and divine, and put to defiance all, that are invested with power to see them executed. — VII. *Triumphantly* as the vast number of those, who glory in their shame, sound aloud the trumpet of their own wickedness, and boast of their horrid, repeated debaucheries, as admirable, and praiseworthy deeds. — VIII. *Progressively*, till they have filled up the measure of their iniquities, as *individuals* ; witness Judas, who from covetousness, proceeded to hypocrisy, theft, treason, despair and self-murder : Or, as a *nation* ; witness the Jews, who after despising and killing their prophets, rejected the Son of God ; affirmed he was *mad* ; stigmatized him with the name of *Deceiver* ; said he was *Beelzebub* himself ; offered  
him

him all manner of indignities; bought his blood; prayed it might be on them and their children; rested not, till they had put the *Prince of Life* to the most ignominious death; and, horrible to say! made sport with the groans, which rent the rocks around them, and threw the earth into convulsions under their feet. IX. *Unnaturally*:

(1.) By *astounding barbarities*: As the women, who murder their own children; the Greeks and Romans, who exposed them to be the living prey of wild beasts: the savages, who knock their aged parents on the head; the Cannibals, who roast and eat their prisoners of war; and some revengeful people, who, to taste all the sweetness of their devilish passion, have murdered their enemy, and eaten up his liver and heart.

(2.) By the most *diabolical superstitions*: As the Israelites, who, when they had learned the works of the Heathens, sacrificed their sons and their daughters to devils; and by the horrible practices of witchcraft, endeavoured to raise, and deal with, infernal spirits: And (3.) by the most *preposterous gratifications of sense*: Witness the incests \* and rapes committed in this land; the infamous

M

fires,

\* The reason, which engaged the publisher of these sheets, to preach to some of the colliers in his neighbourhood, was the horrid length they went in immorality. One of them, whose father was hanged, upon returning himself from transportation, in cool blood attempted to ravish his own daughter in the presence of his own wife, and was just prevented from completing his crime, by the utmost exertion of the united strength of the mother and the

fires, which drew fire and brimstone down from heaven upon accursed cities; and the horrid lusts of the Canaanites, though alas! not confined to Canaan; which gave birth to the laws recorded Lev. xviii. 7, 23. and xx. 16\*; Laws that are at once the disgrace of mankind, and the proof of my assertion.—X. What is most astonishing of all, *by Apostacy*: As those who having begun *in the spirit*, and *tasted* the bitterness of repentance, *the good word of God*, and *the powers of the world to come*, make *shipwreck of the faith*, *deny the Lord that bought them*, *account the blood of the covenant where-with they were sanctified an unholy thing*; and so scandalously *end in the flesh*, that they are justly compared to *trees withered, plucked up by the roots, twice dead*, and to *raging waves of the sea, foaming out their own shame*, to whom is reserved the blackness of darkness for ever.

Good God! what line can fathom an abyss of corruption, the overflowings of which are more or less attended with these multiplied and shocking aggravations?

## XXVI. A R G U M E N T.

If the force of a torrent may be known by the height, and number of the banks, which it  
over-

child. When brutish ignorance, and heathenish wickedness break out into such unnatural enormities, who would not break through the hedge of canonical regularity?

\* In the last century, an Irish Bishop was clearly convicted of the crime forbidden in those laws, and suffered death for it.

overflows ; the strength of this corruption will be rightly estimated from the high, and numerous dikes raised to stem it, which it nevertheless continually breaks through.

Ignorance and debauchery, injustice and impiety, in all their shapes, still overspread the whole earth ; notwithstanding innumerable means used, in all ages, to suppress and prevent them.

The almost total extirpation of mankind by the deluge, the fiery showers that consumed Sodom, the ten Egyptian plagues, the entire excision of whole nations who were once famous for their wickedness, the captivities of the Jews, the destruction of thousands of cities and kingdoms, and millions of more private judgments, never fully stopped immorality in any one country.

The striking miracles wrought by prophets, the alarming sermons preached by divines, the infinite number of good books published in almost all languages, and the founding of myriads of churches, religious houses, schools, colleges, and universities, have not yet caused impiety to hide its brazen face any where. The making of all sorts of excellent laws, the appointing of magistrates and judges to put them in force, the forming of associations for the reformation of manners, the filling of thousands of prisons, and erecting of millions of racks and gallows, have not yet suppressed one vice.

And what is most amazing of all, the life, miracles, sufferings, death, and heavenly doctrine of the Son of God; the labours, writings, and martyrdom of his disciples; the example and intreaties of millions that have lived and died in the faith; the inexpressible horrors and frightful warnings of thousands of wicked men, who have testified in their last moments, that they had work'd out their damnation, and were just going to their own place; the blood of myriads of martyrs, the strivings of the Holy Spirit, the dreadful curses of the law, and the glorious promises of the gospel—All these means together, have not extirpated immorality and prophane-ness, out of one single town or village in all the world; no, nor out of one single family for any length of time. And this will probably continue to be the desperate case of mankind, till the Lord lays to his powerful hand; seconds these means by the *continued* strokes of the sword of his Spirit; *pleads by fire and sword with all flesh*; and according to his promise, causes *righteousness to cover the earth as the waters cover the sea*.

Is not this a demonstration founded on matter of fact, that human corruption is not only deep as the ocean, but impetuous as an overflowing river, which breaks down all its banks, and leaves marks of devastation in every place? This will still appear in a clearer light, if we consider the strong opposition, which our natural depravity makes to divine grace in the unconverted.



## XXVII. A R G U M E N T.

When the Lord, by the rod of affliction, *the sword of the Spirit*, and the power of his grace, attacks the hard heart of a sinner; how obstinately does he resist the sharp, though gracious operation! To make an honourable and vigorous defence, he puts on the shining robes of his formality; he stands firm in the boasted armour of his moral powers; he *daubs with untempered mortar* the ruinous *wall* of his conduct; with self-righteous resolutions, and pharisaic professions of virtue, he builds, as he thinks, an impregnable tower; he musters and draws up in battle array his poor works, artfully putting in the front those that make the finest appearance, and carefully concealing the vices, which he can neither disguise, nor dress up in the regimentals of virtue.

In the mean time he prepares *the carnal weapons of his warfare*, and raises the battery of a multitude of objections to silence the truth that begins to gall him. He affirms, “the preachers of it are *deceivers* and *mad men*;” till, he sees the Jews and Heathens fixed, even upon Christ and St. Paul, the very same opprobrious names: He calls it a “new doctrine;” till he is obliged to acknowledge that it is as old as the Reformers, the Apostles, and the Prophets: He says, “it is fancy, delusion, enthusiasm;” till the blessed

effects of it, on true believers, constrain him to drop the trite and slanderous assertion: He declares, that it “drives people out of their senses, or makes them melancholy,” till he is compelled to confess, that *the fear of the Lord is the beginning of wisdom*, and that none are so happy and joyful, as those who truly love, and zealously serve God: He urges, that “it destroys good works;” till a sight of the readiness of believers, and of his own backwardness, to perform them, makes him ashamed of the groundless accusation: He will tell you twenty times over, “There is no need of so much ado;” till he discovers the folly of being careless on the brink of *eternal ruin*, and observes, that the nearness of *temporal danger* puts him upon the utmost exertion of all his powers. Perhaps, to get himself a name among his prophane companions, he lampoons the scriptures, or *casts out firebrands and arrows* against the despised disciples of Jesus, “they are all poor and illiterate,” says he, “fools or knaves, cheats and hypocrites,” &c. &c. till the word of God stops his mouth, and he sees himself the greatest hypocrite, with whom he is acquainted.

When, by such heavy charges, he has long kept off the truth from his heart, and the servants of God from his company, this kind of ammunition begins to fail; and he barricades himself with the fear of being undone in his circumstances

cumstances, till experience convinces him, that *No good thing shall God withhold from them that live a godly life*, and that *All things shall be added to them, who seek first the kingdom of God*. He then hides himself in the croud of the ungodly, and says, “if he perishes, many will share the same fate;” till he sees the glaring absurdity of going to hell for the sake of company. He shelters at last under the protection of the rich, the great, the learned despisers of Christ and the cross; till the mines of their wickedness springing on all sides around him, makes him fly *to the sanctuary of the Lord*; and *there he sees the ways, and understands the end of these men*.

When all his batteries are silenced, and a breach is made in his conscience, he looks out for some secret way to leave Sodom, without being taken notice of, and derided by those who fight under Satan’s banner; and the fear of being taken for one of them that *fly from the wrath to come*, and openly take the part of an holy God against a sinful world, *pierces him through with many sorrows*.

Are the outworks taken, has he been forced to part with his gross immoralities, he has generally recourse to a variety of stratagems: Sometimes he publicly dismisses Satan’s garrison, *fleshly lusts which war against the godly*, and keep under the ungodly soul; but it is only to let them in again secretly, either one by one, or with forces *seven times*

times greater, *so that his last state is worse than the first.* At other times he hoists up the white flag of truth, apparently yields to conviction, favours the ministers of the gospel, admits the language of Canaan, and warmly contends for evangelical doctrines: But alas! the place has not surrendered, his heart is not given up to God: spiritual wickedness, under fair shows of zeal, still keeps possession for *the god of this world*; and the shrewd hypocrite artfully imitates the behaviour of a true Israelite, just as *Satan transforms himself into an angel of light.*

Is he at last deeply convinced, that the only means of escaping destruction, and capitulating to advantage, is to deliver up the traitor *Sin*? Yet what a long parley does he hold about it! What a multitude of plausible reasons, does he advance to put it off from day to day! “He is  
 “ yet young—The Lord is merciful—All have  
 “ their foibles—We are here in an imperfect  
 “ state—It is a little sin—It may be consistent  
 “ with loyalty to God—It hurts nobody but  
 “ himself—Many pious men were once guilty  
 “ of it—By and by he will repent as they did,  
 “ &c. &c.” When louder summons and increasing fears, compel him to renounce *the lusts of the flesh*, how strongly does he plead for *those of the mind*! And after he has given up his bosom-sin with his lips, how treacherously does he hide it in the inmost recesses of his heart!

Some

Never did a besieged town dispute the ground with such obstinacy, and hold it out by such a variety of stratagems, as corrupt man stands it out against the repeated attacks of truth and grace. If he yields at all, it is seldom before he is brought to the greatest extremity. He *feeds on the dust of the earth*; he tries to *fill his soul with the husks of vanity*; and fares hard on sounds, names, forms, opinions, withered experience, dry notions of faith, and empty professions of hope, and fawning shows of love, till the *mighty famine arises*, and the intolerable want of substantial bread, forces him to surrender at discretion, and without reserve.

Some stand it out thus, against the God of their salvation, ten or twenty years; and others never yield, till the terrors of death storm their affrighted souls, their last sickness batters down their tortured bodies, and *the poison of the arrows of the Almighty drinks up their wasted spirits*. What a strong proof is this, of the inveteracy, and obstinacy of our corruption! †

### XXVIII. A R G U M E N T.

But a still stronger may be drawn, from the amazing struggles of God's children with their depravity; even after they have, through grace, powerfully subdued, and gloriously triumphed over it. Their Redeemer himself *is the Captain of their salvation*: They are embarked with him and

and bound for heaven: They look at the compass of God's word: They hold the rudder of sincerity: They crowd all the sails of their good resolutions, and pious affections, to catch the gales of divine assistance: They *exhort one another daily*, to ply the oars of faith and prayer with watchful industry: Tears of deep repentance and fervent desire, often bedew their faces in the pious toil: They would rather die than draw back to perdition; but alas! the stream of corruption is so impetuous, that it often prevents their making any sensible progress in their spiritual voyage: And, if in an unguarded hour, they drop the oar, and faint in *the work of faith, the patience of hope, or the labour of love*, they are presently carried down into the dead sea of religious formality, or the whirlpools of scandalous wickedness. Witness the lukewarmness of the Laodiceans, the adultery of David, the perjury of Peter, the final apostacy of Judas, and the shameful flight of all the disciples.

## XXIX. A R G U M E N T.

When evidences of the most opposite interest, agree in their deposition to a matter of fact, its truth is greatly corroborated. To the last argument, taken from some sad experiences of God's people, I shall therefore add one, drawn from the religious rites of paganism, the confessions of ancient heathens, and the testimony of modern deists.

When

When the heathens made their temples stream with the blood of slaughtered hecatombs, did they not often explicitly deprecate the wrath of heaven and impending destruction? And was it not a sense of their guilt and danger; and an hope, that the punishment they deserved, might be transferred to their bleeding victims, which gave birth to their numerous, expiatory and propitiatory sacrifices? If this must be granted, it is plain, those sacrifices were so many proofs, that the considerate Heathens were not utter strangers to their corruption and danger.

But let them speak their own sentiments. Not to mention their allegorical fables of Prometheus, who brought a curse upon earth by stealing fire out of heaven; and of Pandora, whose fatal curiosity let all sorts of woes and diseases loose upon mankind: Does not Ovid in his *Metamorphoses* give a striking account of the Fall, and its dreadful consequences? Read his description of the golden age, and you see Adam in paradise; proceed to the iron age, and you behold the horrid picture of our consummate wickedness.

If the ancients had no idea of that native propensity to evil which we call *original depravity*; what did Plato mean by our \* *Natural wickedness*?

\* Κακια εν ρουσει. Hence that excellent definition of true religion, Θεραπεια Ψυχης, The cure of a diseased soul.

*edness?* And Pythagoras by *|| The fatal companion, the noxious strife that lurks within us, and was born along with us?* Did not Solon take for his motto the well known saying, which, though so much neglected now, was formerly written in golden capitals over the door of Apollo's temple at Delphos, \* *Know thyself?* Are we not informed by Heathen historians, that Socrates the Prince of the Greek Sages, acknowledged he was naturally prone to the grossest vices? Does not Seneca, the best of the Roman philosophers, observe, † *We are born in such a condition, that we are not subject to fewer disorders of the mind than of the body?* Yea, that ‡ *All vices are in all men, though they do not break out in every one:* And that, § *To confess them is the beginning of our cure?* And had not Cicero lamented before Seneca, that *Men are brought into life by nature as a step-mother, with a naked, frail, and infirm body; and a soul prone to divers lusts?*

Even some of the sprightliest poets, bear their testimony to the mournful truth I contend for.

Pro-

|| *Λυρη γαρ συνοπαδος ερις βλαπτουσα λεληθεν  
Συμφυτος.* Aur. Carm.

\* *Γνωθι σεαυτον*

† *Hac conditione nati sumus: Animalia obnoxia non paucioribus animi quam corporis morbis.*

‡ *Omnia in omnibus vitia sunt, sed non omnia in singulis extant.*

§ *Vitia sua confiteri sanitatis principium est.*



Propertius could say, || *Everybody has a vice, to which he is inclined by nature.* Horace declared, that \* *No man is born free from vices, and that he is the best man who is oppressed with the least—That Mankind † rush into wickedness, and always desire what is forbidden—That youth hath the softness of wax \*\* to receive vicious impressions, and the hardness of a rock to resist virtuous admonitions—In a word; That we are mad enough to attack heaven itself, and that our repeated crimes do not suffer the God of heaven to lay by his wrathful thunderbolts ‡.*

And Juvenal, as if he had understood what St. Paul says of the *carnal mind*, affirms that *Nature § unchangeably fixt tends, yea runs back to wickedness*, as bodies to their center.

Thus the very depositions of the Heathens, in their lucid intervals, as well as their sacrifices, prove the depravity and danger of mankind. And so does likewise the testimony of some of our modern, deistical Philosophers.

The ingenious author of a book, called *Philosophical Enquiries concerning the Americans*, informs

N

us,

|| Unicuique dedit vitium natura creato.

\* Nam vitiis nemo sine nascitur, optimus ille est  
Qui minimis urgetur.

† Gens humana ruit per vetitum nefas,  
Nitimur in vetitum semper cupimusque negata:

\*\* Cereus in vitium flecti, monitoribus asper.

‡ Cælum ipsum petimus stultitia; neque  
Per nostrum patimur scelus  
Iracunda Jovem ponere fulmina.

§ Ad mores natura recurrit  
Damnatos, fixa et mutari nescia.

us, it is a custom among some Indians, that, as soon as the wife is delivered of a child, the husband must take to his bed, where he is waited on by the poor woman, who should have been brought there; and that to this day, the same ridiculous custom prevails in some parts of France. “*From this and other instances, says our Enquirer, we may collect, that, however men may differ in other points, there is a most striking conformity among them in ABSURDITY.*”

The same philosopher, who is by no means tainted with, what some persons are pleased to call *enthusiasm*, confirms the doctrine of our natural depravity by the following anecdote, and the ironical observation with which it is closed. The Eskimaux (the wildest and most sottish people in all America) call themselves *men*, and all other nations *barbarians*. “*Human vanity, we see, thrives equally well in all climates; in Labrador as in Asia. Beneficent nature has dealt out as much of this comfortable quality to a Greenlander, as to the most consummate French petit maitre.*”

The following testimony is so much the more striking, as it comes from one of the greatest poets, philosophers, and deists, of this present free-thinking age. ‘Who can without horror, consider the whole earth, as the empire of destruction! It abounds in wonders, it abounds also in victims; it is a vast field of carnage and contagion. Every species is, without  
pity,

‘ pity, pursued and torn to pieces, through the  
 ‘ earth, and air, and water. In man there is  
 ‘ *more* wretchedness, than in *all* other animals  
 ‘ put together: he smarts continually under  
 ‘ two scourges, which other animals never feel;  
 ‘ anxiety, and a listlessness in appetite, which  
 ‘ make him weary of himself. He loves life,  
 ‘ and yet he knows that he must die. If he en-  
 ‘ joys some transient good, for which he is  
 ‘ thankful to heaven, he suffers various evils,  
 ‘ and is at last devoured by worms. This  
 ‘ knowledge is his fatal prerogative: Other ani-  
 ‘ mals have it not: He feels it every moment,  
 ‘ rankling and corroding in his breast. Yet he  
 ‘ spends the transient moment of his existence,  
 ‘ in diffusing the misery that he suffers; in cut-  
 ‘ ting the throats of his fellow-creatures for  
 ‘ pay; in cheating and being cheated, in rob-  
 ‘ bing and being robbed, in serving that he may  
 ‘ command, and in repenting of all that he does.  
 ‘ The bulk of mankind are nothing more than  
 ‘ a crowd of wretches, equally criminal and  
 ‘ unfortunate, and the globe contains rather  
 ‘ carcases than men. I tremble, upon a review  
 ‘ of this dreadful picture, to find that it implies  
 ‘ a complaint against providence, and I wish  
 ‘ that I had never been born.’ *Voltaire’s Gospel*  
*of the Day*\*.

\* Wild error is often the guide, and glaring contradiction the badge, both of those who reject revelation, like Voltaire; and of those, who indirectly set aside one half of it, like the pharisees

## XXX. ARGUMENT.

And yet, O strange infatuation! *vain man will be wise*, and wicked man pretends to be righteous!

Far

and antinomians around us. See a striking proof of it. This very author, in another book, (O! see what *antichristian* morality comes to!) represents the horrible sin of Sodom as an *excusable mistake of nature*, and assures us, that “*At the worst of times, there is at most upon earth, one man in a thousand, that can be called wicked.*” Now for the proof! “*Hardly do we see one of those enormous crimes, that shock human nature, committed in ten years at Rome, Paris, or London, those cities where the thirst of gain, which is the parent of all crimes, is carried to the highest pitch—If men were essentially wicked, we should find every morning husbands murdered by their wives, &c. as we do hens killed by foxes.*” According to this apostle of the deistical world, it seems, that the most intense thirst of gold is no degree of wickedness; that a woman, to be very good, needs only not cut her husband’s throat while he is asleep; and that it even little matters whether she omits the dire murder out of regard to *his* life, or *her own*. What moral philosophy is here! Why, if the sin of Sodom is a peccadillo, a frolicksome mistake; and nothing is wickedness, but a treacherous cutting of an husband’s or a parent’s throat; I extend my charity four times beyond thee, O Voltaire, and do maintain, that there is not one wicked man in five thousand.

I insert this note to obviate the charges of severe critics, who accuse me of dealing in “gross misrepresentations, false quotations, and forgeries,” because I quote some authors, when they speak as the oracles of God; and do not swell my book with their inconsistencies, when they contradict the scriptures, reason, and the truths, which they themselves have advanced in some happy moments; and because I cannot force my reason to maintain with them, both sides of a glaring contradiction.

O ye deistical moralists, let me meet with more candor, justice, and mercy from you, than I have done from the *warm* opposers of the second gospel-axiom. It is enough that you discard scripture, do not like them, make it a part of your orthodoxy, to murder reason, and kick common sense out of doors!

Far from repenting in the dust; he pleads his innocence, and claims the rewards of imaginary merit! Incredible as the assertion is, a thousand witnesses are ready to confirm it.

Come forth, ye natural sons of virtue, who with scornful boasts attack the doctrine of man's depravity. To drown the whispers of reason and experience, sound each your own trumpet—Thank God, “you are not as other men”—Inform us, you “have a good heart,” and “a clear conscience:” Assure us, you “do your duty, your endeavours, your best endeavours” to please the author of your lives—Vow, you “never were guilty of any crime, never did any harm:”—And tell us, you hope to mount to heaven, on the strong pinions of your “good works, and pious resolutions.”

When you have thus acted the Pharisee's part before your fellow-creatures; go to your Creator, and assume the character of the Publican. Confess with your lips, you are *miserable sinners, who have done what you ought not to have done, and left undone what you ought to have done*: Protest, *there is no health in you*: Complain, *that the remembrance of your sins is grievous unto you, and the burden of them intolerable*: But remember, O ye self-righteous Formalists, that by this glaring inconsistency, you give the strongest proof of your unrighteousness. You are nevertheless modest, when compared with your brethren of the Romish church.

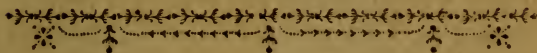
These, far from thinking themselves *unprofitable servants*, fancy they are literally *righteous over-much*. Becoming merit-mongers, they make a stock of their works of supererogation, set up shop with the righteousness they can spare to others, and expose to sale indulgencies, and pardons, out of their pretended treasury. Nor are there wanting sons of Simon, who, with ready-money purchase, as they think, not *livings* in the Church below; but, which is far preferable, *seats* in the Church above, and *good places* at the heavenly court.

Was ever a robe of righteousness (I had almost said a fool's coat) so coarsely woven by the slaves of imposture and avarice! and so dearly bought by the sons of superstition and credulity!

O ye spiritual Ethiopians, who paint yourselves all over with the corroding *white* of hypocrisy, and after all, are artful enough to lay on *red* paint, and imitate the blush of humble modesty—Ye that borrow virtue's robes to procure admiration, and put on religion's cloak to hide your shameful deformity—Ye that deal in external righteousness, to carry on with better success the most sordid of all trades, that of *Sin*; of the worst of sins, *Pride*; of the worst pride, which is *spiritual*—Ye numerous followers of those, whom the Prophet of Christians called crafty *Serpents*, and soft *brood of Vipers*—Ye, to whom he declared that *publicans and harlots shall enter into the kingdom of heaven before you*; if I call  
you

you in *last*, to prove the desperate wickedness of the human heart, it is not because I esteem you the weakest advocates of the truth I contend for, but because you really are the strongest of my witnesses.

And now, candid Reader, forget not plain matter of fact; recollect the evidence given by reason; pass sentence upon these last arguments, which I have offered to thy consideration; and say, whether man's disposition and conduct towards his Creator, his fellow-creatures, and himself, do not abundantly prove, that he is by nature in a *fallen* and *lost* estate.



## FOURTH PART.

THE preceding Arguments recommend themselves to the common sense of thinking Heathens, and the conscience of reasonable Deists; as being all taken from those two amazing volumes, which are open to, and legible by, all; the *World* and *Man*. The following are taken from a third Volume, the *Bible*, despised by the wits of the age, merely because they study and understand it, even less than the other two. “The Bible! says one of them with a smile, save yourself the trouble of producing arguments drawn from that old legend, unless you first demonstrate its authenticity by the noble

ble faculty, to which you appeal in these pages." For the sake of such objectors, I here premise, by way of digression, a few rational arguments to evince, as far as my contracted plan will allow, the divine authority of the scriptures.

1. The sacred pen-men, the Prophets and Apostles, were holy, excellent men, and *would* not; artless illiterate men, and therefore *could* not, lay the horrible scheme of deluding mankind. The hope of gain did not influence them, for they were self-denying men, that left all to follow a Master, who *had not where to lay his head*; and whose grand initiating maxim was, *Except a man forsake all that he hath, he cannot be my disciple*. They were so disinterested, that they secured nothing on earth but hunger and nakedness, stocks and prisons, racks and tortures; which indeed was all that they could, or did expect in consequence of Christ's express declarations. Neither was a desire of honour the motive of their actions; for their Lord himself was treated with the utmost contempt, and had more than once assured them, that they should certainly share the same fate: Besides, they were humble men, not above working as mechanics for a coarse maintenance, and so little desirous of human regard, that they exposed to the world the meanness of their birth and occupations, their great ignorance and scandalous falls.

Add to this, that they were so many, and lived  
at



at such distance of time and place from each other, that had they been impostors, it would have been impracticable for them to contrive, and carry on a forgery without being detected. And as they neither would, nor could *deceive* the world; so they neither could nor would *be deceived* themselves: For they were days, months, and years, *eye* and *ear*-witnesses of the things which they relate; and when they had not the fullest evidence of important facts, they insisted upon new proofs, and even upon sensible demonstrations; as for instance Thomas, in the matter of our Lord's resurrection, *John* xx. 25. And to leave us no room to question their sincerity, most of them joyfully sealed the truth of their doctrines with their own blood. Did *so many* and *such* marks of veracity, ever meet in any other authors?

2. But even while they lived, they confirmed their testimony by a variety of miracles, wrought in divers places, and for a number of years; sometimes before thousands of their enemies, as the miracles of Christ and his disciples; sometimes before hundreds of thousands, as those of Moses. These miracles were so well known and attested, that when both Christ and Moses appealed to their authenticity, before their bitterest opposers, mentioning the persons upon whom, as well as the particular times when, and the places where, they had been performed; the facts

facts were never denied, but passed over in silence, or maliciously attributed to the Prince of the Devils. By such a *pitiful slander* as this, Porphyry, Hierocles, Celsus, and Julian the Apostate, those learned and inveterate enemies of christianity, endeavoured (as the Pharisees had done before them) to sap the argument founded upon the miracles of Christ and his disciples. So sure then as God would never have displayed his arm, in the most \* astonishing manner for the support of imposture, the sacred pen-men had their commission from the Almighty, and their writings are his *lively oracles*.

3. Reason itself dictates, that nothing but the plainest *matter of fact*, could induce so many thousands of prejudiced and persecuting Jews, to embrace the humbling, self-denying doctrine of the cross, which they so much despised and abhorred. Nothing but the clearest evidence, arising from undoubted truth, could make multitudes of lawless, luxurious heathens receive, follow, and transmit to posterity, the doctrine and writings of the Apostles; especially at a time when the vanity of their pretensions to  
miracles

\* Once indeed the Lord permitted the Magicians of Egypt so to use their art, as to counterfeit for a time some of Moses' miracles; but it was only to make the authenticity of others more conspicuous; this being the happy effect of the contest, when those ministers of Satan withdrew confounded, and forced to acknowledge, that the finger of God was evidently displayed through the rod of their antagonist.

miracles, and the gift of tongues, could be so easily discovered, had they been impostors—at a time when the profession of christianity exposed persons of all ranks to the greatest contempt, and most imminent danger. In this respect the case of the primitive christians, widely differed from that of Mahomet's followers: For those, who adhered to the warlike, violent impostor, saved their lives and properties, or attained to honour, by their new, easy, and flesh-pleasing religion: But those, who devoted themselves to the meek, self-denying, crucified Jesus, were frequently spoiled of their goods, and cruelly put to death; or if they escaped with their lives, were looked upon as the very dregs of mankind.

Add to this, that some of the most profound parts of the scriptures, were addressed to the inhabitants of polite Greece, and triumphant Rome, among\* whom philosophy and literature, with the fine arts and the sciences, were in the highest perfection; and who, consequently, were less liable to be the dupes of forgery and im-

\* *Not many Noble, not many Wise are called*, says the Apostle; nevertheless some of both, even at the rise of Christianity, openly stood up for its truth. Among the *noble* we find Joseph a member of the great Jewish council, Dionysius one of the Judges at Athens. and Flavius Clemens a Roman Senator; and among the *wise*; Quadratus, Aristides, and Athenagoras, Athenian Philosophers; Clemens, Arnobius, Ammonius, Annatolius, &c. men of great learning at Alexandria; and at Rome Justin martyr and Tertullian, both famous apologists for the religion of Jesus, the latter of whom in the second century told the Roman Governors, that their

imposture. On the contrary, gross ignorance overspread those countries, where Mahomet first broached his absurd opinions, and propagated them with the sword: A sure sign this, that the sacred writers did not, like that impostor, avail themselves of the ignorance, weakness, and helplessness of their followers, to impose falsehood upon them.

4. When the authenticity of the miracles was attested by thousands of living witnesses, religious rites were instituted, and performed by hundreds of thousands, agreeable to scripture injunctions, in order to perpetuate that authenticity. And these solemn ceremonies have ever since been kept up in all parts of the world; the *Passover* by the Jews, in remembrance of Moses' miracles in Egypt; and the *Eucharist* by Christians, as a memorial of Christ's death, and the miracles that accompanied it, some of which are recorded by Phlegon the Trallian, an heathen historian.

5. The Scriptures have not only the external sanction of miracles, but the internal stamp of the omniscient God, by a variety of prophecies, some of which have already been most exactly

corporations, councils and armies, and the Emperor's palace, were full of Christians: Nor is this improbable, since so early as St. Paul's days *the saints of Cæsar's household* saluted those of the Roman Provinces. Phil. iv. 22. How credulous are they who can believe that persons of such rank and learning could be deluded by Jewish fishermen into the worship of a crucified Impostor!

actly confirmed by the event predicted; witness the rise and fall of the four grand monarchies according to Daniel's prophecy, chap. ii. and vii; and the destruction of the city and temple of Jerusalem, foretold by Christ, Matt. xxiv. 2. while others are every day fulfilled in the face of infidels, particularly the persecution of the real disciples of Christ in our own times, as well as in all ages (See Matt. x. 22, 35. John xx. 20. and Gal. iv. 29.) and the present, miserable state of the Jews, so exactly described by Moses above three thousand years ago. See Deut. xxviii. 65.

6. Sometimes the plainest *prophecies*, the most public *miracles*, and the *annals* of kingdoms, well known when these books were first received, wonderfully concur to demonstrate their authenticity. Take one instance out of many. A prophet out of Judah, above 300 years before the event, thus foretold the pollution of Jeroboam's altar at Bethel, before Jeroboam himself, who was attended by his priests, his courtiers, and, no doubt, a vast number of idolatrous worshippers: *O altar, altar, thus says the Lord, behold a child shall be born unto the house of David, Josiah by name, who shall burn men's bones upon thee: and this is the sign: Behold, this very day, the altar shall be rent, and the ashes that are upon it scattered.* King Jeroboam enflamed with anger, stretched forth his hand against the man of

God, saying to his guards, *Lay hold on him*; but his extended hand was dried up so that he could not pull it in again to him; the rending of the altar, and scattering of the fire, instantly took place; and the capital prophecy was exactly fulfilled by pious King *Josiah*, as you may see by comparing 1 Kings xiii. 1, &c. with 2 Kings xxiii. 15, &c.—Can we reasonably suppose, that books, containing accounts of such public events, would have been received as *divine* by a *divided* people, if their authenticity had not been confirmed by indubitable matter of fact? Nay, is it not as absurd to assert it, as it would be to affirm, that the offices for the 5th of November, and the 30th of January, were forged by crafty priests; and that the Papists, Puritans, and Royalists of the last century, agreed to impose upon the world the history of the gun-powder plot, and of King Charles's decollation, with which those parts of our liturgy are so inseparably connected?

7. This scattered, despised people, the irreconcilable enemies of the Christians, keep with amazing care\* the old testament, full of the prophetic

\* If the histories contained in the old testament, were in general for the credit of the Jews, the *love of praise* might indeed have engaged some of them to join in a public forgery. But that book, of which they have always been so tenacious, presents the world chiefly with an account of their monstrous ingratitude, unparallell'd obstinacy, perpetual rebellions, abominable idolatries; and of the fearful judgments, which their wickedness brought

prophetic history of Jesus Christ, and by that means afford the world a striking proof that the new testament is true; and Christians in their turn show, that the old testament is abundantly confirmed and explained by the new. The Earl of Rochester, the great wit of the last century, was so struck with this proof, that upon reading the 53d chapter of Isaiah, with floods of penitential tears he lamented his former infidelity, and warmly embraced the faith, which he had so publicly ridiculed.

8. To say nothing of the venerable antiquity, and wonderful preservation of those books, some of which are by far the most ancient in the world: To pass over the inimitable simplicity, or true sublimity of their stile; they carry with them such characters of truth, as command the respect of every unprejudiced reader.

They open to us the mystery of the creation, the nature of God, angels, and man, the im-

O 2 mortality

upon them. Moses, who leads the van of their sacred authors, sums up his history of the Israelites, and draws up their character in these disgraceful words, which he spake to their face: *You have been rebellious against the Lord from the day that I knew you.* Deut. ix. 24. And even David and Solomon, their greatest kings, are represented in those books, as guilty of the greatest enormities. O ye Deists, I appeal to your reason and ask; Would you *die for*, would you even *connive at* a notorious forgery, supposing the design of it were merely to impose upon the world as *divine*, a book that should perpetually stigmatize your ancestors, and fix horrid blots upon the names, for which you have the greatest veneration?

mortality of the soul\*, the end for which we were made, the origin and connexion of moral and natural evil, the vanity of this world and the glory of the next. There we see inspired shepherds, tradesmen, and fishermen, surpassing as much the greatest philosophers, as these did the herd of mankind, both in meekness of wisdom and sublimity of doctrine—There we admire the purest morality in the world, agreeable to the dictates of sound reason, confirmed by the witness which God has placed for himself in our breast, and exemplified in the lives of men of like passions with ourselves—There we discover a vein of ecclesiastical history and theological truth, consistently running through a collection of sixty-six different books, written by various authors, in different languages, during the space of above 1500 years—There we find, as in a deep and pure spring, all the genuine drops and streams of spiritual knowledge, which can possibly be met with in the largest libraries—There the workings of the human heart are described, in a manner that demonstrates the inspiration of the Searcher of hearts—There we have a particular account of all our spiritual maladies, with their various symptoms, and the method

\* It is remarkable that the wisest heathens, with all their philosophy, seldom attained to a full assurance of the immortality of the soul. Cicero himself says: *Nescio quomodo, dum lego assentior; cum posui librum, et mecum ipse de immortalitate animorum cœpi cogitare, assentio omnis illa elabitur.* *Tusc. Quest. lib. 1.*



method of a certain cure ; a cure that has been witnessed by millions of martyrs and departed saints, and is now enjoyed by thousands of good men, who would account it an honour to seal the truth of the scriptures with their own blood — There you meet with the noblest strains of penitential and joyous devotion, adapted to the dispositions and states of all travellers to Sion— And there you read those awful threatnings and cheering promises, which are daily fulfilled in the consciences of men, to the admiration of believers, and the astonishment of attentive infidels.

9. The wonderful efficacy of the Scriptures is another proof that they are of God. When they are faithfully opened by his ministers, and powerfully applied by his Spirit, they *wound and heal*, they *kill and make alive*, they alarm the careless, turn or enrage the wicked, direct the lost, support the tempted, strengthen the weak, comfort mourners, and nourish pious souls. As the woman of Samaria said of Jesus, *Come see a man that told me all that ever I did: Is not this the Christ?* a good man can say of the Bible, “Come, see a book that told me all that was in my heart, and acquainted me with the various trials and dangers I have met with in my spiritual travels ; a book where I have found those truths, which, like a divinely tempered sword, have cut my way through all the snares and forces of my spiritual adversaries ; and by whose

directions my soul has happily entered the paradise of divine and brotherly love, Is not this the book of God?"

10. To conclude : It is exceedingly remarkable, that the more humble and holy people are ; the more they read, admire, and value the scriptures : and on the contrary, the more self-conceited, worldly-minded, and wicked ; the more they neglect, despise, and asperse them.

As for the objections which are raised against their perspicuity and consistency, those who are both pious and learned know, that they are generally founded on prepossession, and the want of understanding in spiritual things ; or on our ignorance of several customs, idioms, and circumstances, which were perfectly known when those books were written. Frequently also the *immaterial* error arises merely from a wrong punctuation, or a mistake of copiers, printers, or translators ; as the daily discoveries of pious critics, and ingenuous confessions of unprejudiced inquirers, abundantly prove.

To the preceding arguments, I beg leave to add the following queries. Do not disbelievers, by supposing that the scriptures are a forged book, and consequently that christianity is a false religion, run upon the very rocks, which they seem so afraid of ? And may they not be charged with indirectly setting their seal to opinions, far more incredible than those which they reject ?

(1.) O ye *Disputers of this world*; if ye believe that Moses and Jesus Christ, St. Peter and St. Paul, publicly worked *sham* miracles for years, in various cities and countries, before thousands of their sharp-sighted opposers, without being ever detected in any of their tricks; might you not as reasonably believe, that thousands of shrewd men, were once turned into stupid asses?

(2.) If you believe, that the gospel is the production of human deceit; and yet, that in the prodigious number of apostates once concerned in carrying on the amazing villainy, such as Judas, Demas, Simon Magus, *Alexander the Coppersmith*, who did St. Paul much evil, &c. not one was ever found, that would prove the forgery: might you not as reasonably believe, that if Mr. Wilkes, and all his friends, knew of a gross villainy, carried on by the ministry, in order to turn the kingdom upside down; neither he, nor any one of them, could ever be prevailed upon to disclose and prove it to the world †?

(3.) You believe, that the miracles and resurrection of Christ, together with the gifts of the Holy Ghost, were nothing but enthusiastical or knavish

† Pliny, a learned and prudent Roman governor, who was employed by the emperor Trajan in stopping the progress of Christianity, wrote to him, that the apostates affirmed, the whole of their crime had been to meet before day, and sing an hymn to Christ as to their God. His own words are: "Affirmabant hanc fuisse fumam vel culpæ suæ vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere."

knaveish pretensions: and yet you are forced to grant, that thousands of Jews, strongly attached to their religion, amazingly averse to that of Jesus, and guilty of persecuting him unto death, took him openly for their Saviour a few weeks after they had seen him publicly scourged; and in the very city, in sight of which he had just been crucified between two thieves. Now is not this as absurd as to believe, that if a few fishermen cried up the last person hanged in London for a notorious forgery; and if they affirmed that he was the Son of God, appealing to a great number of miracles, supposed to have been wrought by him in the squares and hospitals of the metropolis, and especially in St. Paul's church-yard: and maintaining that some of them had been acknowledged genuine by the \* great council of the nation; they could by such notorious lies, engage thousands of citizens and some

\* Some remarkable instances of this we have in the sacred books, published when the facts mentioned therein were notorious, and when some of the persons named were probably yet alive. After the resurrection of Lazarus, *the chief priests and the pharisees gathered a council, and said, What do we? for this man does many miracles. If we let him alone, all men will believe on him.* John xi. 47.—And after Peter and John had publicly cured the cripple, who used to beg at the gate of the temple; *the rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem, saying, What shall we do to these men? for that indeed a NOTABLE MIRACLE has been done by them, is manifest to ALL them that dwell in Jerusalem, and we cannot deny it.* Acts iv. 5—16.

some aldermen, to put all their trust in the villain hanged *at their special request?*

(4.) You believe, that christianity is a gross imposture; and yet you cannot deny, that thousands of learned Romans and wise Greeks, who agreed to despise the Jews above all other men, took for their Saviour that very Jesus, of whom his own countrymen had been ashamed, and whom they had crucified as an impostor. Is not this as absurd as to believe, that thousands of wise Englishmen, and sensible Frenchmen, could be induced by the absurd tale of two or three Hottentots, to worship a certain Hottentot, whom the whole nation of Hottentots had condemned to be hanged, as being more worthy of an ignominious death, than the bloody ring-leader of a seditious mob?

(5.) If you believe with one of the Popes, that the History of Christ is "a mere fable," and that there never was such an extraordinary person, you believe that the Heathens, the Jews, and the Mahometans, have agreed with the Christians their sworn enemies, to carry on the most amazing imposture. For Pliny, Tacitus, Ducian, and Suetonius, Heathen authors, who lived soon after Christ, make express mention of him: as do also Mahomet, many of the Rabbies, and Julian the Emperor, that powerful and crafty apostate, who not only never denied Christ's existence, but openly acknowledged that

that Paul, Mark, Matthew, and Peter, were the authors of the gospels and epistles, which bear their name. Now is not this as ridiculous as to believe, that the Pope, the Mufty, and the inquisitors, have laid their heads with Messrs. Voltaire, Hume, and Rouffeau, to favour a forgery subversive of popery, mahometanism, and infidelity?

(6.) If you deny the authenticity of the four gospels, which are the only ancient histories, that we have of our Saviour; and yet believe, that there was such a personage as Jesus Christ, whose fame so spread through the Roman empire, that in less than 330 years, he was not only reckoned superior to the Roman Emperor, but to Jupiter himself; and that nevertheless not one historian, during all that time, gave the world a *particular* account of him: [which must be the case, if the four gospels are a forgery:] Might you not as reasonably suppose, that if a blazing meteor appeared in our day, and eclipsed the stars, the moon, and the sun itself; no astronomer for several centuries would take *particular* notice of so wonderful a phenomenon?

(7.) If the gospel is a delusion, you believe that St. Paul, who was a man of sense, learning, and intrepidity, was seduced by—no body, to preach for near 30 years, with astonishing zeal and matchless hardships, an imposture, against  
the

the abettors of which, he just before *breathed* nothing but *threatnings and slaughter*. Would it be half so absurd to believe, that Mr. Wilkes has suddenly commenced the minister's advocate, goes through the kingdom to recommend the present administration, and accounts it an honour to be mobbed, whipt, or stoned in every borough for his excessive attachment to the king?

(8.) The instantaneous conversion of thousands, was wrought by means of public appeals to notorious matter of fact. Hear the language of the Apostles to the Jews. *This ye yourselves KNOW*, Acts ii. 24. *Ye KNOW the thing done through ALL Judca*, Acts x. 37, 38. *The King KNOWETH these things—This thing was NOT done in a corner*, Acts xxvi. 26. Now if christianity is not founded upon indubitable facts, might you not as well believe, that twelve men broke loose from Bedlam, brought last year thousands of deists over to christianity, by saying to them, "*Ye know*"—what you are perfect strangers to; that is, "*Ye knōw*"—that we are a pack of bedlamites?

(9.) If the gospel is forged, you believe that the Corinthians, &c. handed down to posterity, as a sacred treasure, Epistles where St. Paul mentions their amazing conversion from gross immoralities; congratulates them about the *spiritual* or miraculous *gifts*, in which they abounded, 1 Cor. xii. 1. and gives them particular directions

rections, how to use the *gift of tongues* to edification; when yet they were totally unacquainted with any such things. Might you not with equal wisdom believe, that, if Mr. Wilkes wrote to the House of Commons, a congratulatory Epistle about their having received *by the laying on of his hands* the power of speaking turkish, arabic, and chinese, they would carefully transmit his letter to the next generation, as a divine performance; and that none of Mr. Wilkes's enemies would ever expose the impudence of so absurd a pretension?

(10.) If you say that the Apostles were *fools*, you must believe, that *foolish* fishermen laid a scheme with so much *wisdom*, and carried it on with so much *art*, as to deceive multitudes of Greeks noted for their acuteness, and numbers of Romans famous for their prudence. Might you not as well believe that twelve poor, unarmed *idiots*, once combined to take the strongest towns in Europe, and accomplished their strange design by means, that strike the profoundest politicians with astonishment?

(11.) If you affirm that the Apostles were *cheats* and *liars*, you run into as great a difficulty, for you must believe that the greatest *knaves* that ever existed, contrary to their own principles and advantage, went through the world, exposing themselves to the greatest hardships and severest tortures unto death, to recommend  
both



both by their *example* and *precepts*, the strictest piety towards God, and the most scrupulous *honesty* towards man; perpetually denouncing eternal destruction to cheats and hypocrites, and the torments of a *lake that burneth with fire and brimstone, to every one who loveth or maketh a lie*. Would it be more absurd to believe, that the twelve greatest Epicures in England, have for a course of years, fulfilled a mutual agreement of preaching night and day, abstinence and fasting through the three kingdoms, merely to have the pleasure of starving to death for their pains?

(12.) To conclude: If the gospel (and consequently the scripture) is an imposture, you suppose, that some poor Galilean fishermen, only by means of an *absurd lie*, which they told without wit, and wrote without elegance, foiled the multitude of the Jewish and Pagan priests, who had prejudice, custom, possession, learning, oratory, wealth, laws, governors, and Emperors on their side; yea, and *truth* also, upon your principles, at least when they decried the gospel as a *cheat*. Would it be more ridiculous to believe, that David killed Goliath with a grain of sand, and cut off his head with a spire of grass: or that our sailors sink men of war with a puff of breath, while our soldiers batter down ramparts with snow-balls?

O ye Sons of worldly wisdom, drop your unjust prejudices; candidly weigh both sides of the

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question,

question, and you will soon see, that in rejecting the gospel as an imposture, you display a far greater degree of *credulity*, than we do in cordially receiving it.

After this short defence of the oracles of God, and this little attack upon the persons who suspect their authenticity, I hope I may [consistently with the plan of *an Appeal to Reason*] produce from THE SCRIPTURES, a few more arguments to prove the original depravity and lost estate of mankind.

### XXXI. A R G U M E N T.

The spiritual life of the soul consists in its union with God, as the natural life of the body does in its union with the soul: And as poison and the sword kill the latter, so unbelief and sin destroy the former.

The first man was endued with this two-fold life; God, says the divine historian, *breathed into him the breath of lives, and he became a living body and a living soul*: He had both an animal life in common with beasts, and a spiritual life in common with angels. St. Paul, who calls this angelical life *the life of God*, intimates that it consisted both *in* that experimental *knowledge* of our Creator, wherein, says our Church, “standeth our eternal life,” and *in righteousness and true holiness*, the moral and most glorious image of the supreme Being.

To

To suppose man was created void of this essential *knowledge* and *holy love*, is to suppose he came very wicked out of the hands of the Parent of all good: For what is a rational creature, that neither *knows* nor *loves* his Creator, but a monster of stupidity and ingratitude, a wretch actually dead to God, and deserving present destruction?

When the Lord therefore said to man, *in the day thou eatest thereof*, that is, in the day that thou sinnest, *thou shalt surely die*, it was as if he had said; “In that very day, sin shall assuredly separate between thee and the God of thy life: Thou shalt certainly lose the glorious view, which thou hast of my boundless goodness and infinite perfections: Thou shalt infallibly quench the spirit of ardent love, and stop the breath of delightful praise, by which thou livest both to my glory and thy comfort: And thy soul *dead in trespasses and sins*, shall remain in the filthy prison of a mortal body, till death breaks it open, to remove thee to thy own place.”

And was not this Adam's case after his fall? Did he not *know that he was naked*, stript of the glorious image of his Creator? Did not guilty *shame* immediately prompt him to *hide* and protect as well as he could, his degenerate and in-feebled body? Devoid of the ardent love he felt for God before, and of the pure delight he en-

joyed in him, was not he left the wretched prey of tormenting *fears*? Did he not evidence his hatred of his heavenly Benefactor, by *dreading* his voice, and flying from him as hastily as he should have fled from the infernal serpent?

Was he not deprived of the knowledge by which at first sight he discovered the nature of Eve, and gave to all living creatures names expressive of their respective properties?—Was he not, I say, deprived of that intuitive knowledge and excellent wisdom, when he foolishly *hid himself among the trees* from his *all-seeing, omnipresent* Creator? And is it not evident that he was lost to all sense of filial fear towards God, and conjugal love towards Eve, when, instead of self-accusations, penitential confessions, and earnest pleas for mercy, he shewed nothing at his trial but stubbornness, malice, and insolence?

Such was the state of corruption into which Adam had deplorably fallen, before he multiplied the human species. Now, according to the invariable laws of Providence, an upright, holy nature can no more proceed from a fallen, sinful one, than gentle lambs can be begotten by fierce tygers, or harmless doves by venomous serpents: Common sense therefore, and natural philosophy dictate, that our first Parents could not communicate the angelical life which they had lost, nor impart to their children a better nature than their own; and that their depravity is

is as much ours by nature, as the fierceness of the first lion, is the natural property of all the lions in the world.

## FOUR OBJECTIONS.

I. Should it be said, that “this doctrine reflects on the attributes of God, who, as the wise and gracious Governor of the world, should have foreseen and prevented the fall of Adam.”

I answer: (1.) *God made man in his image*, part of which consists in free agency, or a power to determine his own actions. And if creating a free agent is not repugnant to divine wisdom and goodness; the wrong choice, or sin of a free agent, can be no impeachment of those perfections in the Deity\*.

P 3

(2.)

\* God answers thus for himself in MILTON.

Man will fall

He and his faithless progeny. Whose fault?  
 Whose but his own? Ingrate! he had of me  
 All he could have: I made him just and right,  
 Sufficient to have stood, though free to fall.  
 Such I created all th' ethereal Pow'rs;  
 Freely they stood who stood, and fell who fell.  
 Not free, what proof could they have giv'n sincere  
 Of true allegiance, constant faith or love,  
 Where only what they *needs must do* appear'd;  
 Not what they *would*? What praise could they receive?  
 What pleasure I from such obedience paid,  
 When will and reason (reason also is choice)  
 Useless and vain, of freedom both despoil'd,  
 Made passive both, had serv'd *necessity*,  
 Not me? They therefore, as to right belong'd,

(2.) Suppose man had not been endued with freedom of choice, he would only have ranked among admirable machines, and nothing could have been more absurd than to place him in a state of probation. And suppose, when he was in that state, divine power had irresistibly turned the scale of his will to obedience, the *trial* would have been *prevented*, and the counsel of divine wisdom foolishly defeated.

(3.) God did all that a wise and good Ruler of rational and free creatures, could do to prevent  
fin.

So were created, nor can justly accuse  
Their Maker, or their making, or their fate :  
As if predestination over-rul'd  
Their will, dispos'd by absolute decree,  
Or high fore-knowledge. They themselves decreed  
Their own revolt, not I ; if I fore-knew,  
Fore-knowledge had no influence on their fault,  
Which had no less prov'd certain unfore-known.

YOUNG expresses the same sentiment with his peculiar boldness and energy.

Blame not the bowels of the Deity :  
Man shall be blest'd as far as man *permits*.  
Not man alone, all *rational*s, Heav'n arms  
With an illustrious, but tremendous, pow'r  
To counter-act its own most gracious ends ;  
And this of strict necessity, not choice :  
That pow'r deny'd, *men, angels* were no more,  
But passive engines, void of praise or blame.  
Heav'n *wills* our happiness, *allows* our doom :  
Invites us ardently, but not compels ;  
Heav'n but persuades, almighty man decrees ;  
Man is the maker of immortal fates,  
Man falls by man, if finally he falls.

fin. He placed in Adam's heart, a vigorous principle of holiness : He granted him sufficient strength to continue in obedience : He indulged him with his blessed presence and converse, to encourage him in the way of duty : He strictly forbade him to sin : He enforced the prohibition by the fearful threatning of death : He promised to crown his continuance in holiness, with a glorious immortality ; and gave him *the tree of life* as a pledge of this inestimable blessing. To have gone farther, would have been entirely inconsistent with his wisdom : an absolute restraint being as contrary to the liberty of a moral agent, and the nature of the divine law ; as chaining down an harmless man that he may not commit murder, is contrary to the freedom of Englishmen, and the laws of this realm. Nor can we, either with reason or decency, complain that God did not make us *absolutely immutable* and *perfect* like himself : This is charging him with folly, for not enduing us with infinite wisdom, and knowledge every way boundless ; that is, for not making us *gods* instead of *men*.

(4.) In case man fell, divine mercy had decreed his recovery by Jesus Christ : And when the almighty Redeemer shall have brought life out of death, and light out of darkness, the mysterious drama of creation and redemption, of which we see but one or two acts, will appear, even to our objectors, every way worthy of its infinitely wise and gracious Author.

II. In

II. In the mean time they will still urge that “Adam’s posterity (then unborn) could not *justly* partake of the consequences of his transgression.” But shall cavils overthrow *matter of fact*? Do not we see in every unrenewed person, the unbelief, pride, sinful curiosity, sensuality, and alienation from God, to which our first parents were subjected at their fall? Do not women bear children with sorrow as well as Eve? Is the ground less cursed for us than for Adam; And do not we toil, suffer, and die as as he did? If this order of things were *unjust*, would the *righteous* God have permitted its continuance to the present time? Besides,

Adam contained in himself, as in miniature, all his posterity. The various nations of men, are nothing but different branches growing from that original root. They are *Adam* or *Man*, existing at large; as the branches of a spreading oak, with all the acorns that have grown upon, and dropped from them, during a long succession of summers, are nothing but the original acorn, unfolding and multiplying itself with all its essential properties. It is then as ridiculous to wonder, that the sons of depraved Adam should naturally be depraved, as that an acorn should naturally produce an oak; and a poisonous root, a malignant plant. Again,

Adam was the general head, representative, and father of mankind; and we suffer for his  
rebellion



rebellion *legally*; as the children of those who have sold themselves for slaves, are born in a state of wretched slavery; and as the descendents of a noble traitor, lose the title by their ancestor's crime: *Naturally*, as the sons of a bankrupt suffer poverty for their father's extravagance, or as *Gehazi's leprosy* clave to him and his seed for ever: And *unavoidably*, as an unborn child shares the fate of his unhappy mother, when she inadvertently poisons, or desperately stabs herself.

III. "But," say the same objectors, "supposing it be granted, that we are naturally depraved; yet if our depravity is *natural*, it is *necessary*; and we are no more blameable for it, than lions for their fierceness, or Ethiopians for their black complexion."

(I.) Our objectors would not, I presume, be understood to insinuate by "blameable," that our depravity does not render us detestable in the eyes of an holy God, or that it is not in itself blame-worthy. Do they less dislike the complexion of the Ethiopians, or less detest the destructive rage of lions, because it is *natural* to them? If moral dispositions ceased to be worthy of praise or dispraise, as soon as they are rooted, *morally necessary*, and, in that sense, *natural*; what absurd consequences would follow! Sinners would become guiltless by arriving at compleat impenitency; and God could not be praised for his holiness, nor Satan dispraised for his  
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sinfulness; holiness being as essential to God, by the absolute perfection of his nature, as sin is morally necessary to the devil, by the unconquerable habit which he has wilfully contracted, and in which he obstinately remains.

(2.) Should they mean, that “we are not answerable or accountable for our depravity:” I reply, Though I should grant (which I am very far from doing\*) that we are *no way* accountable for our moral infection, yet it cannot be denied that we are answerable for our *obstinate refusal* of relief, and for the *wilful neglect* of the means found out by divine mercy for our cure. Can we justly charge God with either our misfortune, or our guilt? Do not parents, by the law of nature, represent their unborn posterity? If Adam ruined us by a *common transgression*; has not Christ, the second Adam, provided for us a *common salvation*? Jude 3. Heb. ii. 3. If by the offence of one, (Adam) judgment came upon all men to condemnation; by the righteousness of one, (Christ) is not the free gift come upon all men to justification of life? Rom. v. 18. And since God has

\* MILTON introduces Adam speaking thus:

Ah why should all mankind,  
For one man's fault, thus guiltless be condemn'd,  
If guiltless? But from me what *can* proceed,  
But all corrupt, both mind and will deprav'd,  
Not to *do* only, but to *will* the same  
With *me*? How can they then acquitted stand  
In sight of God? Him after all disputes  
For'd I absolve.

has declared, that *The son shall not bear the iniquity of the father* beyond the short period of this transitory life, if any suffer after death, is it not entirely for their own unbelief, and peculiar sins\*? Compare John iii. 18, 19. and Mark xvi. 16. But what follows compleatly vindicates our Creator's goodness.

(3.) Do sin and misery abound by our fall in Adam? Grace and glory *abound much more* by our *redemption* in Jesus Christ, Rom. v. 20. And "it must be owing to our own perverseness, or our own negligence," (says the ingenious Hervey with great truth) "if we do not levy a tax upon our loss, and rise even by our fall||." This leaves us not the least shadow

\* MILTON introduces God speaking thus to the Messiah.

Man shall not quite be lost, but sav'd who will,  
 Yet not of will in him, but grace in me  
 Freely vouchsaf'd : once more I will renew  
 His laps'd pow'rs—yet once more he shall stand  
 On even ground against his mortal foe,  
 By me upheld—Be thou in Adam's room  
 The head of all mankind, though Adam's son.  
 As in him perish all men, so in thee,  
 As from a second root, shall be restor'd  
 As many as are restor'd, without thee none.  
 His crimes make guilty all his sons; thy merit  
 Imputed shall absolve them, who renounce  
 Their own both righteous, and unrighteous deeds;  
 And live in thee transplanted, and from thee  
 Receive new life.

|| Creation's great superior, man, is thine;  
 Thine is *Redemption*. How should this great truth

shadow of reason, to complain of the divine proceedings respecting us.

We may then conclude, that a moral depravity, which comes upon us by the *wilful* choice of a parent, in whom we *seminally* and *federally* existed—a depravity which cleaves to us by an *obstinate neglect* of the infinitely precious means provided to remove it—a depravity which works now by *our own personal choice*, and to which we daily give *our assent* by the *free* commission of sins that are avoidable, leaves us not only accountable, but *inexcusable* before God.

IV. However the advocates for the natural purity of the human race (endeavouring to clog with difficulties, what they cannot disprove to be matter of fact) still assert, “As we have our souls *immediately* from God, if we are born sinful, he must either create *sinful* souls, which cannot be supposed without impiety; or send *sinless* souls into *sinful* bodies, to be defiled by the unhappy union, which is as inconsistent with his goodness as his justice. Add to this, say the objectors, that nothing can be more unphilosophical than to suppose, that a body, a mere lump of  
organized

Raise man o'er man, and kindle seraphs here!  
*Redemption!* 'Twas Creation more sublime;  
*Redemption!* 'Twas the labour of the skies;  
 Far more than labour—It was death in heav'n.  
 A truth so strange! 'Twere bold to think it true;  
 If not far bolder still to disbelieve.

YOUNG.

organized matter, is able to communicate to a pure spirit that moral pollution, of which itself is as incapable, as the murderer's sword is incapable of cruelty."

This specious objection, which Dr. Watts acknowledges to be "the very chief point of difficulty in all the controversies about original sin," is wholly founded upon the vulgar notion, that we have our souls immediately from God by infusion: It will therefore intirely fall to the ground, if we can prove, that we receive them, as well as our bodies, by traduction from Adam: And that this is fact, appears, if I am not mistaken, by the following arguments:

(1.) We have no ground from scripture or reason to think, that adulterers can, when they please, put God upon *creating* new souls to animate the spurious fruit of their crime. On the contrary, it is said, that *God rested on the seventh day from ALL his work* of creation.

(2.) Eve herself was not *created* but *in Adam*: God breathed no breath of life into her, as he did into her husband to make him *a living soul*. Therefore when Adam saw her, he said; *she shall be called woman, because she* [her whole self, not her body only] *was taken out of man*. If then the soul of the first woman sprang from Adam's soul, as her body from his body; what reason have we to believe, that the souls of her posterity are immediately infused, as Adam's was when God created him?

(3.) All agree, that under God we receive *life* from our parents; and if *life*, then certainly our *soul*, which is the *principle of life*.

(4.) Other animals have power to propagate their own species *after its kind*; they can generate *animated* bodies: Why should man be but *half* a father? When did God stint him to propagate the mere *shell* of his person, the body without the soul? Was it when *he blessed him, and said, Be fruitful and multiply?* When he spoke thus, did he not address himself to the *soul*, as well as to the body? Can the body alone either understand or execute a command? Is it not on the contrary highly reasonable to conclude, that by virtue of the divine appointment and blessing, the *whole* man can *be fruitful and multiply*; and the soul, under proper circumstances, can generate a soul, as a thought begets a thought; and can kindle the flame of life, as one taper lights another; without weakening its immortal substance, any more than God the Father (if I may be allowed the comparison) impairs the divine essence by the *eternal* generation of his *only begotten Son*.

(5.) Does not *matter of fact* corroborate the preceding argument? A sprightly race-horse generally begets a mettlesome colt; while an heavy cart-horse begets a colt, that bears the stamp of its sire's dulness. And is it not so with mankind in general? The children of the

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Hottentots and Eskimaux, are commonly as *stupid*; while those of the English and French, are usually as *sharp*, as their parents. You seldom see a wit springing from two half-witted people, or a fool descended from very sensible parents. The children of men of genius, are frequently as remarkable for some branch of hereditary genius; as those of blockheads, for their native stupidity. Nothing is more common than to see very passionate and flighty parents, have very passionate and flighty children. And I have an hundred times discovered, not only the features, look, and complexion of a father or mother in a child's face; but seen a congenial soul, looking out [if I may so speak] at those windows of the body, which we call *the eyes*. Hence I conclude, that the advice frequently given to those, who are about to chuse a companion for life, "*Take care of the breed,*" is not absolutely without foundation; although some lay too much stress upon it; forgetting that a thousand unknown accidents may form exceptions to the general rule; and not considering, that the peculiarity of the father's breed, may be happily corrected by that of the mother, [and vice versa:] and that as the grace of God yielded to, may *sweeten* the *worst* temper; so sin persisted in, may *sour* the *best*.

(6.) Again, Moses informs us, that fallen Adam begat a son in his own likeness, and after his

*image*: But had he generated a body without a soul, he would not have *begotten a son in his own likeness*, since he was not a mere mortal body, but a *fallen embodied spirit*. Compare Gen. v. 3. with xlvi. 26.

“ But upon this scheme, will objectors say, if Adam was converted when he begat a son, he begat a converted soul.” This does by no means follow; for if he was born of God after his fall, it was *by grace through faith*, and not by nature through generation: he could not therefore communicate his *spiritual regeneration* by *natural generation*, any more than a great scholar can propagate his learning together with his species.

Should it be again objected, that “ The soul is not generated, because the scriptures declare, *The Lord is the Father of the spirits of all flesh*, and *The spirit returns to God who gave it* :” I answer, It is also written, that Job and David were *fearfully made and fashioned by the hands of God in the womb*; that he *formed Jeremiah in the belly*; and that *we are the offspring of him, who made of one blood all nations of men*. Now if the latter scriptures do not exclude the interposition of parents, in the formation of their children’s *bodies*; by what rule of criticism or divinity can we prove, that the *former* exclude that interposition in the production of their *souls* ?

Nor can materialists, who have no ideas of generation, but such as are gross and carnal like their



their own system, with any shadow of reason infer, that “if the soul is generated with the body, it will also perish with it:” For dissolution is so far from being a necessary consequence of the spiritual generation of souls, that it would not so much as have followed the generation of our bodies, if Adam had not brought *sin into the world, and DEATH by sin.*—Again, if wheat, a material seed, which grows out of the same earthly clod with the chaff that encloses it, can subsist unimpaired, when that mean cover is destroyed; how much more can the soul (that spiritual, vital, heavenly power, which is of a nature so vastly superior to the body in which it is confined) continue to exist, when flesh and blood are returned to their native dust!

Should some persons reject what I say of the traduction of souls, in order to illustrate the derivation of original sin: and should they say, that they have no more idea of the *generation*, than honest Nicodemus had of the *regeneration of a spirit*: I beg leave to observe two things.

First, If such objectors are converted, they will not deny the *regeneration* of souls by the Spirit of God, since they experience it, and our Lord speaks of it as a blessed reality, even while he represents it as a mystery *unknown* as to the manner of it, John iii. 8—13. Now if pious souls have been *regenerated* from the beginning of the world, without exactly knowing *how*; is it reasonable to deny that souls are *generated*,

merely because we cannot exactly account for the manner in which that wonder takes place?

Secondly, Should my objectors be versed in natural philosophy, they need not be told, that even the kind of generation, which they allow, is as much a *mystery* to man, as the movement of a watch is to a child, that just sees the case and the glass. If they will not believe me, let them believe him, who gave his heart to search out by wisdom, concerning all things that are done under heaven, and who, touching upon our question, says: *As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so, thou knowest not the works of God, who maketh all.* Eccl. xi. 5.

For my part, I do not see, why the same almighty Preserver of men, who [as St. Paul tells us] made of ONE BLOOD the bodies of all nations of men, might not of one ACTIVE THOUGHT, and ARDENT DESIRE, have made the souls of all nations of men also. Have not thought and desire as great affinity to the nature of the soul, as blood has to that of the body? And consequently are not our ideas of the *traduction* of the soul, as clear as those, which we can form of the *generation* of the body?

Having dwelt so long upon the manner in which mankind naturally propagate original corruption, together with their *whole* species, I hope, I may reasonably resume the conclusion of my argument, and affirm, that if Adam corrupted

rupted the fountain of human nature in himself, we, the streams, cannot but be naturally corrupted.

## XXXII. ARGUMENT.

God being a *Spirit*, reason and revelation jointly inform us, that his law is *spiritual*, and extends to our thoughts and tempers, as well as to our words and actions. At all times, and in all places, it forbids every thing that is sinful, or has the least tendency to sin; it commands all that is excellent, and enjoins it to be done in the utmost perfection of our dispensation.

Therefore, if we have not always trusted and delighted in God, more than in all things and persons; if for one instant we have *loved*, or feared, *the creature more than the Creator*; we have had *another God besides the Lord*. Col. iii. 5. Phil. iii. 19.—Have we once omitted to adore him *in spirit and in truth* inwardly, or at any time worshipped him without becoming veneration outwardly; we have transgressed as if we had *bowed to a graven image*, John iv. 24.—Though perjury and imprecations should never have defiled our lips; yet, if ever we mentioned God's tremendous name thoughtlessly, or irreverently in prayer, reading, or conversation, we have *taken it in vain*, and the searcher of hearts *will not hold us guiltless*. Phil. ii. 10.—And if it has not been our constant practice and delight, to *enter his courts with praise*, and spend the whole sabbath in

in his blessed service, we have polluted that sacred day; and the guilt of prophaneness may justly be charged upon us. *Isai. lviii. 13.*

Did we ever shew any disrespect to our superiors, or unkindness to our equals and inferiors; we have violated the precept that commands us to *honour all men*, and be punctual in the discharge of all social and relative duties. *1 Pet. ii. 17.*—Did we ever weaken our constitution by excess, strike our neighbour in anger, wound his character with an injurious word, or only suffer hatred to rise in our breast against him; we have committed a species of murder; for *Whosoever shall say to his brother, Thou fool, shall be in danger of hell-fire; and Whosoever hateth his brother is a murderer*, *Matt. v. 22.* *1 John iii. 15.*—Are we *the friends of the world*, an apostle brands us with the name of *Adulterers*, because we are false to our heavenly bridegroom, *James iv. 4.* And if we have only *looked on a woman to lust after her*, Christ declares, that we *have committed adultery with her already in our heart*, *Mat. v. 28.*—Have we overcharged our customers, exacted upon any one in our bargains, insisted on a full salary for work done by halves, defrauded the king of any part of his taxes, or taken advantage of the necessity and ignorance of others to get by their loss; we swell the numerous tribe of reputable thieves, and genteel robbers, *Matt. xxii. 21.*—Neglecting to keep our word and baptismal vow, or speaking an untruth,

is bearing false witness against our neighbour, ourselves, or Christ, who stiles himself *the truth*, Rev. xxii. 15.—And giving place to a fretful, discontented thought, or an irregular, envious desire, is a breach of that spiritual precept, which made St. Paul say, *I had not known lust*, or a wrong desire, to be sin, except the law had said, *Thou shalt not covet*. Rom. vii. 7.

Such being the extreme spirituality of the law, who can plead, that he never was guilty of breaking one, or even all of the ten commandments? And if we have broken them all, either in their literal or spiritual meaning, and are threatened for every transgression, with a curse suitable to the Lawgiver's infinite majesty, who can conceive the greatness of our guilt and danger? Till we find a sanctuary under the shadow of a Saviour's wings, are we not as liable to the strokes of divine vengeance, as a felon, guilty of breaking all the statutes of his country, is liable to the penalty of human laws?

If this is not the case, there is no justice in the court of heaven, and the laws given with so much terror from the Almighty's throne, like the statutes of children, or the Pope's bulls, are only *bruta fulmina*, words without effect, and thunders without lightnings.

Some indeed flatter themselves, that "the law, since the gospel-dispensation, abates much of its demands of perfect love." But their hope is equally unsupported by reason and scripture.

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The law is the eternal rule of right, the moral picture of the God of holiness and love. It can no more vary, than its eternal, unchangeable original. The Lord *will not alter the thing that is gone out of his mouth.* He must cease to be what he is, before his law can lose its power to bind either men or angels: and all creatures shall break sooner than it shall bend; for if it commands us only to *love God with all our heart, and our neighbour as ourselves,* what JUST abatement can be made in so equitable a precept? Therefore man, who breaks the righteous law of God as naturally as he breathes, is, and must continue, under its fearful curse, till he has secured the pardon and help offered him in the gospel.

### XXXIII. ARGUMENT.

Nor is the gospel itself without its threatenings; for if the Lord, on the one hand, “opens the kingdom of heaven to all believers;” he declares, on the other, that *they all shall be damned who believe not the truth,* when it is proposed to them with sufficient evidence; and that *he who believeth not is condemned already,* BECAUSE *he hath not believed on the name of the only begotten Son of God.* 2 Thes. ii. 12. John iii. 18. From these awful declarations, I draw the following argument.

If faith is so essential a virtue, how depraved and wretched is man, who is so excessively *slow*  
of

*of heart, to believe* the things that concern his salvation! Matter of fact daily proves, that we readily admit the evidence of men, while we peremptorily reject the testimony of God. Commodore Byron's extraordinary account of the giants in Patagonia, is or was every where received: But that of Jesus Christ, concerning those who *walk in the broad way to destruction*, is and has always been too generally disregarded. Matt. vii. 13.

On reading in a news-paper an anonymous letter from Naples, we believe, that rivers of liquid fire flow from the convulsed bowels of a mountain, and from burning lakes in the adjacent plains: But if we read in the scripture, that *Tophet*, the burning lake, *is prepared of old* for the impenitent, we beg leave to withhold our assent; and unless divine grace prevents, we must fall in, and feel, before we will assent and believe. Isa. xxx. 33.

Who, that has seen a map of Africa, ever doubted, whether there is such a kingdom as that of Morocco, though he never saw it, or any of its natives? But who, that has perused the gospel, never doubted, whether *the kingdom of heaven within us*, or that state of *righteousness, peace, and joy in the Holy Ghost*, which God opens to believers upon earth, is not a mere imagination? Though Christ himself invites us to it, and many pious persons, not only testify they enjoy it, but actually shew its blessed fruits in heavenly tempers

tempers, a blameless life, a triumphant death. Mark i. 14. Luke xvii. 21. Rom. xiv. 17. Rev. i. 6.

With what readiness do we depend upon an honest man's promise, especially if it is reduced into a bond? But with what reluctance do we rely on the *many great and precious promises* of God, *confirmed by an oath*, delivered before the most unexceptionable witnesses, and sealed with the blood of Jesus Christ? 2 Pet. i. 4. 2 Cor. i. 20. Heb. vi. 17.

And ye numerous tribe of patients, how do ye shame those who call themselves Christians! So entire is the trust which you repose upon a physician's advice, whom perhaps you have seen but once, that you immediately abstain from your pleasant food, and regularly take medicines, which, for what you know, may be as injurious to your stomach, as they are offensive to your palate: But we, who profess christianity, generally quarrel with Christ's prescriptions; and if we do not understand the nature of a remedy which he recommends, we think this is a sufficient reason for refusing it. From Christ only if we can help it, we will take nothing upon trust.

One false witness is often sufficient to make us believe, that a neighbour vows to do us an injury; but twenty ministers of Jesus cannot persuade us, God *bath sworn in his wrath*, that if we die in our sins *we shall not enter into his rest*,

Pfal.



Pfal. xcvi. 11. or that if we *come to him* for pardon and life, *he will in no wise cast us out*, John vi. 37.—The most defamatory and improbable reports, spread with uncommon swiftness, and pass for matter of fact: But when St. Paul testifies, that *if any man hath not the Spirit of Christ, he is none of his*, Rom. viii. 9. who believes his testimony? Does not the same mind, that was open to scandalous lies, prove shut against such a revealed truth?

Isaiah asks, *Who hath believed our report?* And Jesus says, *When the Son of man cometh, shall he find faith upon the earth?* Alas! there would have been no room for these plaintive questions, if *the word of God* had not been proposed to our faith; for the most groundless and absurd assertions of men, find multitudes of believers. We see daily, that an idle rumour about a peace or a war, meets with such credit as to raise or sink the stocks in a few hours.

It is evident that man has a foolish and *evil heart of unbelief*, ready to *strain out a gnat* in divine revelation, while he greedily *swallows up the camel* of human imposture. Now if it is part of the gospel, which Christ commands his ministers to *preach to every creature*, that *he who believeth not shall be damned*, Mark xvi. 16. how great is the depravity, and how imminent the danger of fallen man, who has such a strong propensity, to so destructive, so damnable a sin as unbelief!

## XXXIV. A R G U M E N T.

But, let us come still nearer to the point. If we are not *by nature conceived in sin*, and *children of wrath*, millions of infants, who die without actual sin, have no need of the blood of Christ to wash their robes, nor his Spirit to purify their hearts. The incarnation of the Eternal Word, and the influences of the Holy Spirit, are as unnecessary to them, as the visits of a physician, and his remedies to persons in perfect health. Their spotless innocence is a sufficient passport for heaven: Baptism is ridiculous, and the Christian religion absurd in their case.

Nor does it appear, why it might not be as absurd with regard to the rest of mankind, did they but act their part a little better: For if we are naturally innocent, we have a natural power to remain so; and by a proper use of it, we may avoid standing in need of the salvation procured by Christ for the *lost*.

Nay, if innocent nature, carefully improved, may be the way to eternal life, it is certainly the readiest way, and the Son of God speaks like the grand deceiver of mankind, when he says, *I am the way*, NO MAN cometh to the Father, but BY ME. Christians, let self-conceited Deists entertain the thought, but harbour it not a moment: In you it would be highly blasphemous.

XXXV.

## XXXV. ARGUMENT.

And that you may detest it the more, consider further, that all the capital doctrines of Christianity, are built upon that fundamental article of our depravity and danger. *If all flesh hath not corrupted its way, how severe are those words of Christ? Except ye repent ye shall all perish: And Except ye be converted, ye shall not enter into the kingdom of heaven?*—If all are not carnal and earthly by their first birth, how absurd is what he said to Nicodemus; *Except a man be born again, he cannot see the kingdom of heaven?*—If there is any spiritual health in us by nature, how notoriously false are these assertions: *All our sufficiency is of God: Without me ye can do nothing?*—If every natural man is not the reverse of the holiness, in which Adam was created; how irrational these and the like scriptures? *If any man is in Christ, he is a NEW CREATURE: In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a NEW CREATURE?*—To conclude: If mankind are not universally corrupt, guilty, and condemned; how unnecessarily alarming is this declaration?—*He that believeth not on the Son of God is condemned already—The wrath of God abideth on him:* And if we are not foolish, unrighteous, unholy, and enslaved to sin; why is *Christ made to us of God wisdom, righteousness, sanctification, and redemption?*

Take away then the doctrine of the fall, and the tower of evangelical truth built by Jesus Christ, is no more founded on a rock, but upon the sand: Or rather, the stately fabric is instantly thrown down, and leaves no ruins behind it, but the dry morality of Epictetus, covered with the rubbish of the wildest metaphors, and buried in the most impertinent ceremonies.

### XXXVI. ARGUMENT.

One more absurdity still remains. If man is not in the most imminent danger of destruction, nothing can be more extravagant than the great article of the Christian faith, thus expressed in the Nicene Creed. *Jesus Christ, very God of very God, by whom all things were made, for us men, and for our salvation came down from heaven, was made man, and was crucified FOR US.*

Is it not astonishing, that there should be people so infatuated, as to join every Lord's day in this solemn confession, and to deny the other six, the horrible danger to which they are exposed, till they have an interest in Christ? Is not the least grain of common sense sufficient to make an attentive person see, that if he, *by whom all things were made, came from heaven for OUR salvation, if he was made man that he might suffer and be crucified for us; he saw us guilty, condemned, lost, and obnoxious to the damnation, which we continually deprecate in the litany?*

litany? Shall we charge the Son of God, *in whom are hid all the treasures of divine wisdom*, with the unparalleled folly of coming from heaven to atone for *innocent* creatures, to relieve persons *uncondemned*, to redeem a race of *free men*, to deliver from the curse a people *not accursed*; to hang by exquisitely dolorous wounds, made in his sacred hands and feet, on a tree more ignominious than the gallows, for *honest men* and *very good sort of people*; and to expire under the sense of the wrath of heaven, that he might save from hell people in *no danger* of going there?

Reader, is it possible to entertain for a moment these wild notions, without offering the utmost indignity to the Son of God, and the greatest violence to common sense? And does not reason cry, as with the sound of a thousand trumpets? “If our Creator could not save us consistently with his glorious attributes, but by becoming incarnate, passing through the deepest scenes of humiliation and temptation, distress and want, for thirty-three years; and undergoing at last the most shameful, painful, and accursed death in our place; our wickedness must be desperate, our sins execrable, our guilt black as the shadow of death, and our danger dreadful as the gloom and torments of hell?”

“*Shocking doctrine!*” says the self-conceited moralist, as he rises from his chair full of indignation, and ready to throw aside the arguments

he cannot answer. Reader, if you are the man, remember that this is an appeal to *reason* and not to *passion*, to *matter of fact*, and not to your vitiated taste for *pleasing error*. You may cry out at the sight of a shroud, a coffin, a grave, “*Shocking objects!*” but your loudest exclamations will not lessen the awful reality, by which many have happily been *shocked* into a timely consideration of, and preparation for, approaching death.

“But this doctrine, you still urge, drives people to despair.”—Yes, to a despair of being saved by their own merits and righteousness; and this is as reasonable in a sinner who comes to the Saviour, as despairing to swim across the sea, is rational in a passenger that takes ship. Our church, far from speaking against it, says, that *sinners should be dismayed at God’s rightful justice, and should DESPAIR indeed, as touching any hope that may be IN THEMSELVES*. Hom. on falling from God, 2d part.

A just despair of ourselves is widely different from a despair of God’s mercy, and Christ’s willingness to save the chief of sinners, who flies to him for refuge. This horrible sin, this black crime of Judas, springs rather from a sullen, obstinate rejection of the remedy, than, as some vainly suppose, from a clear knowledge of the disease: And that none may commit it, Christ’s ministers take particular care not to preach the law without the gospel, and the fall without the

recovery: No sooner have they opened the wound of sin, festering in the sinner's conscience, than they pour in the balm of divine promises, and make gracious offers of a free pardon, and full salvation by the compassionate Redeemer, who came to *justify the ungodly*, and to *save the lost*.

And indeed those only, who see their sin and misery, will cordially embrace the gospel; for common sense dictates, that none care for the king's mercy, but those who know, they are guilty, condemned criminals. How excessively unreasonable is it then to object, that the preaching of man's corrupt and lost estate drives people to despair of divine mercy, when it is absolutely the only means of shewing them their need of it, and making them gladly accept it upon God's own terms!

Leaving therefore that trite objection to the unthinking vulgar, once more, judicious reader, summon all your rational powers; and, after imploring help from on high to use them aright, say, whether these last arguments do not prove, that no *Christian* can deny the compleat fall of mankind, without renouncing the capital doctrines of his own religion; overturning the very foundation of the gospel, which he professes to receive; staining the glory of the Redeemer, whom he pretends to honour; and impiously taking from his crown, *wisdom, truth, and charity*, the three jewels that are its brightest ornaments,

ments,—Sum up then all that has been advanced concerning the afflictive dealings of God's providence with mankind, and the base conduct, or wicked temper of mankind towards God, one another, and themselves.—Declare, if all the arguments laid before you, and cleared from the thickest clouds of objections that might obscure them, do not cast more light upon the black subject of our depravity, than is sufficient to shew that it is a melancholy truth.—And finally pronounce, whether the doctrine of our corrupt and lost estate, stated in the words of the sacred writers, and of our pious reformers, is not *rati-  
onally demonstrated*, and established upon the firmest basis in the world, *Matter of fact*, and the dictates of *common sense*.



## F I F T H P A R T.

**W**HEN a doctrine has been clearly demonstrated, the truths that *necessarily* spring from it, cannot reasonably be rejected. Let then common sense decide, whether the following consequences do not *necessarily* result from the doctrine of the fall, established in the preceding parts of this treatise.

I. INFERENCE. If we are by nature in a corrupt and lost estate, the grand business of ministers



ters is to rouse our drowsy consciences, and warn us of our imminent danger: It behoves them to *cry aloud and spare not, to lift up their voice like a trumpet, and shew us our transgressions and our sins*: Nor are they to desist from this unpleasing part of their office, till we *awake to righteousness, and lay hold on the hope set before us*.

If preachers, under pretence of peace and good-nature, let the wound fester in the conscience of their hearers, to avoid the thankless office of probing it to the bottom: If, for fear of giving them pain by a timely amputation, they let them die of a mortification: Or if *they heal the hurt of the daughter of God's people slightly, saying Peace! Peace! when there is no Peace*; they imitate those sycophants of old, who, for fear of displeasing the rich and offending the great, *preached smooth things and prophesied deceit*.

This cruel gentleness, this soft barbarity is attended with the most pernicious consequences, and will deservedly meet with the most dreadful punishment. *Give sinners warning from me, says the Lord to every minister: When I say to the wicked, the unconverted, Thou shalt surely die; and thou givest him not warning, he shall die in his iniquity, in his unconverted state; but his blood will I require at THY hand*. See Matt. xviii. 3. Ezek. iii. 18. and xiii. 10.

II. INFER. If we are naturally depraved and condemned creatures; *self-righteousness and pride* are

are the most absurd and monstrous of all our sins. The deepest repentance and profoundest humility become us: To *neglect* them, is to stumble at the very threshold of true religion; and to *ridicule* them, is to pour contempt upon reason, revelation, and the first operations of divine grace on a sinner's heart.

III. INFER. If the corruption of mankind is universal, inveterate, and amazingly powerful, no mere creature can deliver them from it. They must remain unreformed; or they must have an almighty, omniscient, omnipresent, unwearied, infinitely patient Saviour; willing day and night to attend to the wants, and public or secret applications of millions of wretched souls; and able to give them immediate assistance throughout the world; in all their various trials, temptations, and conflicts, both in life and in death. Is the most exalted *creature* sufficient for these things?

When such a vast body as mankind, spread over all the earth for thousands of years, made up of numerous nations, all of which consist of multitudes of individuals, each of whom has the springs of all his faculties and powers enfeebled, disordered, or broken:—When such an immense body as this, is to be restored to the image of the infinitely holy, glorious, and blessed God; common sense dictates, that the amazing task can be performed by no other than the original  
Artist,

Artist, the great Searcher of hearts, the omnipotent Creator of mankind.

Hence it appears, that, notwithstanding the cavils of Arius, the Saviour is GOD OVER ALL *blest for ever, all things were made by him, he upholds all things by the word of his power*, and every believer may adore him, and say, with the wondering apostle, when the light of faith shone into his benighted soul, *My Lord and my GOD!*

IV. INFER. If our guilt is immense, it cannot be expiated without a sacrifice of an infinite dignity: Hence we discover the mistake of Heathens and carnal Jews, who trusted in the sacrifices of beasts; the error of Deists, Mahometans, and Socinians, who see no need of any expiatory sacrifice; and the amazing presumption of too many Christians, who repose a considerable part of their confidence in the proper merit of their works; instead of placing it entirely in the infinitely meritorious sacrifice of the immaculate Lamb of God, humbly acknowledging that all the gracious rewardableness of the best works of faith, is derived from his precious blood and *original* merit.

V. INFER. If our spiritual maladies are both numerous and mortal, it is evident, we cannot *recover* the spiritual health that we enjoyed in our first parents, but by the powerful help of our

our heavenly Physician, the second Adam. How absurd is it then to say, that we are saved, or *recovered* by doing good works, without the quickening grace of a Saviour!

A wretched beggar is lame both in his hands and feet: An officious man, instead of taking him to a person famous for his skill in relieving such objects of distress, assures him, that the only way of getting well, is to run of errands for his prince, and work for his fellow-beggars. You justly wonder at the cruelty and folly of such a director: But you have much more reason to be astonished at the conduct of those miserable empirics, who direct poor, blind, lame sinners, labouring under a complication of spiritual disorders, and sick even unto eternal death, to save themselves merely by serving God, and doing good to their neighbours; as if they needed neither repentance towards God, nor faith in our Lord Jesus Christ, nor yet free grace to enable them to repent, believe, and serve God acceptably.

How much more rational is the evangelical method of salvation! *We are saved*, says the apostle, we are restored to *saving health*, and a spiritual activity to serve God and our neighbour, *not by works, not of ourselves*; but, *by grace*, by mere favour; *through faith*, through such an entire confidence in our Physician, as makes us gladly take his powerful remedies, abstain from the pleasing poison of sin, and feed on those

divine

divine truths, which communicate angelical vigor and happiness to our souls. Eph. ii. 8.

VI. INFER. If our nature is so compleatly fallen and totally helpless, that in spiritual things *we are not sufficient of ourselves to think any thing truly good as of ourselves, but our sufficiency is of God*; it is plain, we stand in absolute need of his Spirit's assistance, to enable us to pray, repent, believe, love, and obey aright. Consequently, those who ridicule the Holy Spirit, and his sacred influence, despise the great *helper of our infirmities*, and act a most irrational, wicked, and desperate part. Rom. viii. 26.

VII. INFER. If by nature we are *really and truly* born in sin, our regeneration cannot be a mere metaphor, or a vain ceremony; our spiritual birth must be *real and positive*. How fatal therefore is the mistake of those, who suppose that the *new birth* is only a figurative expression for a *decent behaviour*! How dreadful the error of those, who imagine that all, whose faces have been typically washed with material water in baptism, are now effectually *born again of living water and the Holy Spirit*! And how inexcusable the case of the multitudes, who, in the church of England, are under this dangerous mistake, so prudently guarded against by our pious Reformers!

In our catechism, they clearly distinguish between *the outward visible sign or form in baptism,*

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and

and *the inward, spiritual grace*: And by defining the latter, *a death unto sin, and a new birth unto righteousness*, they declare that whosoever is not *dead or dying to sin and alive to righteousness*, is **not** truly regenerate, and has nothing of baptism but the *outward and visible sign*. In the 27th of our articles they mention, that *baptism is not the new birth, but a SIGN of regeneration or new birth, whereby, as by an instrument, they who receive baptism rightly, are grafted into the church*. And if our church returns thanks for the regeneration of the infants, whom she has admitted to baptism, it is chiefly \* upon a charitable supposition, that they have *received it rightly*, and will, *for their part, faithfully perform the promises, made for them by their sureties*. If they refuse to do it *when they come of age*, far from treating them as her regenerate children, she denounces a general excommunication against them, and charges them *not to come to her holy table, lest Satan brings them, as he did Judas, to destruction both of body and soul*.

VIII. INFER. If the fall of mankind in Adam, does not consist in a capricious imputation of his

\* I say *chiefly*, because our church gives thanks also for Christ's general grace and mercy to children, declaring herself *persuaded of the good will of our heavenly father towards this* [unbaptized] *infant*, through Christ, who said, that *of little children is the kingdom of heaven*. The truth lies between the error of the *Pelagians*, who suppose that unbaptized infants are *sinless* like angels; and that of the *Papists*, who affirm that they are *graceless* as devils.

his personal guilt, but in a real, present participation of his depravity, impotence, and misery; the salvation that believers have in Christ, is not a capricious imputation of his personal righteousness; but a real, present participation of his purity, power and blessedness, together with pardon and acceptance.

Unspeakably dangerous then is the delusion of those whose brains and mouths are filled with the notions and expressions of *imputed righteousness*; while their poor, carnal, unregenerate hearts remain perfect strangers to *the Lord our righteousness*.

IX. INFER. If the corrupt nature which sinners derive from Adam, spontaneously produces all the wickedness that overspreads the earth; the holy nature which believers receive from Christ, is also spontaneously productive of all the fruits of righteousness described in the oracles of God: *Good works springing out* \* NECESSARILY *of a true and lively faith.* Art. xii.

Such ministers therefore, as clearly preach our fall in Adam, and that faith in Christ, which is productive of genuine holiness and active love, will infallibly promote good works and pure morality: When those who insist *only* upon works and moral duties, will neither be zealous of good works themselves, nor instrumental in turning

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\* This is to be understood of a moral, and not of an absolute, irresistible necessity, for faith never unmans the believer.

sinners from their gross immoralities. The reason is obvious: Evangelical preachers follow their Lord's wise direction: *Make the tree good, and the fruit shall be good also*; but moralists will have *corrupt trees bring forth good fruit*, which in the nature of things is impossible, Matt. xii. 33. Luke vi. 43. Therefore, as nothing but faith *makes the tree good*, and as *without faith it is impossible to please God*; the Christian, that will come to him with good works, *must not only believe [as heathens] that he is, and that he is a rewarder of those who diligently seek him*; but also that *he was in Christ, reconciling the world unto himself*, &c.

X. INFER. If corruption and sin work so powerfully and sensibly, in the hearts of the unregenerate, we may, without deserving the name of Enthusiasts, affirm, that the regenerate are sensible of the powerful effects of divine grace in their souls; or to use the words of our 17th article, we may say, *They feel in themselves the workings of the Spirit of Christ*: For *where the poison of sin hath abounded, and has been of course abundantly felt; grace, the powerful antidote that expels it, does much more abound, and consequently may be much more perceived.*

Therefore *the knowledge of salvation by the forgiveness of sins, the assurance of faith, and the peace of God passing all understanding, are the EXPERIENCED blessings of the converted*; as certainly as a guilty conscience, the gnawing of worldly



worldly cares, the working of evil tempers, the tumults of unbridled appetites, and the uproars of rebellious passions, are the EXPERIENCED *curfes* of the unconverted.

Reader, if these inferences are justly drawn, is it not evident, that the † principles generally exploded among us, as enthusiastical or methodistical, flow from the doctrine demonstrated in this treatise, as naturally as light from the sun? These consequences lead you perhaps farther than you could wish; but let them not make you either afraid or ashamed of the gospel. Prejudices, like clouds, will vanish away; but truth, which they obscure for a time, like the sun, will shine for ever. A great man in the law said, *Fiat justitia, ruat mundus*. Improve the noble sentiment, and say with equal fortitude, *Stet Veritas, ruat mundus*: Let truth stand, though the universe should sink into ruins.

But happily for us, the danger is all on the side of the opposite doctrine; and that you may be convinced of it, I present you next with a view of the

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## DREAD-

† Those doctrines, pointed out in the ten above-mentioned inferences, are—1. The alarming severity of the law. 2. The need of a deep, heart-felt repentance. 3. The divinity of Christ. 4. The infinite merit of his sacrifice. 5. Salvation by faith in him. 6. The influences of his Holy Spirit. 7. The reality of the new birth. 8. The necessity of a present salvation. 9. The zeal of believers for good works, and 10. The comfortable assurance which they have of their regeneration.

## DREADFUL CONSEQUENCES

*Necessarily resulting from the ignorance of our depravity and danger.*

1. As the tempter caused the fall of our first parents, by inducing them to believe, that they *should not surely die*, if they broke the divine law: So now we are fallen, he prevents our recovery by suggesting, “the bitterness of death is past,” and “we are in a state of safety.”—Hence it is, that you sleep on in carnal security, O ye deluded sons of men, and even dream, ye are safe and righteous. Nor can ye escape for your lives, till the veil of unbelief is taken away, and ye awake to a sight of your corrupt and lost estate: For there is no guarding against, nor flying from, an unseen, unsuspected evil: Here, as in a conspiracy, the danger continually increases, till it is happily discovered.

2. If we are not sensible of our natural corruption, and the justice of the curse intailed upon us on that account: can we help thinking God a tyrant, when he threatens unconverted moralists with the severest of his judgments, or causes the black storm of his providence to overtake us and our dearest relatives?

Answer, ye self-righteous pharisees, that so bitterly exclaim against the ministers, who declare by the authority of scripture, that, *except*

*ye repent, ye shall all perish.* Answer, fond mother, whose tears of distraction, mix with the cold sweat of the convulsed, dying infant on thy lap. Dost thou not secretly impeach divine justice, and accuse heaven of barbarity? Ah! if thou didst but know the evil nature, which thou and thy Isaac have brought into the world; if thou sawest the root of bitterness, which the hand of a gracious Providence even now extracts from his heart; far from being ready to *curse God, and die* with thy child, thou wouldst patiently acquiesce in the kindly-severe dispensation: Thou wouldst *clear him when he is judged* by such as thyself, and even *glorify him in the evil day* of this painful visitation.

3. Though man's heart is hardened as steel, it does not frequently emit the hellish sparks of such murmurings against God, because it can seldom be struck by the flint of such severe afflictions; yet the mischief is there and will break out, if not by *blasphemous despair*, at least by its contrary, *presumptuous madness*. Yes, reader, unless thou art happily made acquainted with the strength of thy inbred depravity, thou wilt rashly venture among the sparks of temptation: With carnal confidence thou wilt ask, "What harm can they do me?" And thou wilt continue the hazardous sport, till sin and wrath consume thee together. Nor will this be more surprizing, than that one, who carries a bag of gun-powder, and knows not the dangerous

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ous nature of his load, should fearlessly rush through the midst of flames or sparks, till he is blown up and destroyed.

4. This fatal rashness is generally accompanied with a glaring inconsistency. Do not you make the assertion good, ye saints of the present age, who pretend to have found the secret of loving both God and the world? Do not we hear you deny to men, that you are *condemned*; and yet cry to God to *have mercy upon you*? But if you are not condemned, what need have you of *mercy*? And if you are, why do you deny your lost estate? Thou too, reader, wilt fall into this absurdity, unless thou knowest thy just condemnation. But the mischief will not stop here; for,

5. Ignorance of the mystery of iniquity within you, must, in the nature of things, cause you to neglect prayer, or to pray out of character. As unhumbled moralists, instead of approaching the throne of grace, with the self-abasement of the penitent Publican, saying, *God be merciful unto me a sinner*: you will provoke the Most High, by the open prophaneness of the Sadducee; or insult him by the self-conceited services of the Pharisee, boasting ye “do no harm,” and *thanking God, ye are not as other men*. On these rocks your formal devotion will split, till you know, that, as the impenitent and prayerless shall perish, so the Lord accepts no penitential prayer, but that of *the man, who*  
*knows*

*knows the plague of his own heart*; because he alone prays in his own character, and without hypocrisy. 1 Pet. v. 5. 1 Kings viii. 38.

6. And as you cannot approach the throne of grace aright, while you remain insensible of your corruption; so the reading or preaching of God's word, till it answers the end of conviction, is of no service to you, but rather proves, to use St. Paul's nervous expression, the *savour of death unto death*. For when the terrors of the law only suit your case, you vainly catch at the comforts of the gospel; or rather you remain unaffected under the threatenings of the one, as under the promises of the other: You look on mount Sinai and mount Sion, with equal indifference, and the warmth of the preacher, who invites you to *fly from the wrath to come*, appears to you an instance of religious madness. Nor is it a wonder it should, while you continue unacquainted with your danger: When a mortal disease is neither felt nor suspected, a pathetic address upon its consequences and cure, must be received by any reasonable man, with the greatest unconcern; and the person that makes it in earnest, must appear exceedingly ridiculous. Again,

7. *My people are destroyed for lack of knowledge*, says the Lord. This is true particularly with regard to the knowledge of our depravity. Reader, if thou remainest a stranger to it, thou wilt look upon slight confessions of outward sins

as true repentance; and the *godly sorrow that worketh repentance to salvation*, will appear to thee a symptom of melancholy. Taking an external reformation of manners, or a change of ceremonies and opinions, for true conversion, thou wilt think thyself in a safe state, while thy heart continues habitually wandering from God, and under the dominion of a worldly spirit. In a word, some of the branches of the tree of corruption thou mayst possibly lop off, but the root will still remain and gather strength. For it is plain, that a bad root, supposed not to exist, can neither be heartily lamented, nor earnestly struck at with the ax of self-denial.

Even an Heathen could say \*; “The knowledge of sin, is the first step towards salvation from it: For he, who knows not that he sins, will not submit to be set right: Thou must find out what thou art, before thou canst mend thyself.—Therefore when thou discoverest thy vices, to which thou wast before a stranger, it is a sign that thy soul is in a better state.”

8. It is owing to the want of this discovery, O ye pretended sons of reason, that thinking yourselves born pure, or supposing the disease of your nature to be inconsiderable, you imagine it possible to be your own physicians, when you  
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\* *Initium est salutis notitia peccati, nam qui peccare se nescit corrigi non vult: Deprehendas te oportet antequam emendes. Sen. Ep. xxviii.—Et hoc ipsum argumentum est in melius translato animi, quod vitia sua, quæ adhuc ignorabat, videt. Ep. vi.*

are only your own destroyers. Hence it is, that while you give to Jesus the titular honour of *Saviour*, you speak perpetually of being “ saved merely by your duties and best endeavours.” Hear him; warning you against this common delusion: *O Israel*, says he, *thou hast destroyed thyself, but in ME is thy help found. The whole need not a physician, but they that are sick*, beyond all hopes of recovering themselves.

9. The prescriptions of this wise Physician, are excessively severe to flesh and blood, and some of his remedies as violent as our disease. Therefore, except we see the greatness of our danger, we shall beg to be excused from taking the bitter potion. Who can have resolution enough to *cut off a right hand, to pluck out a right eye, to take up his cross daily, to deny himself, and lose even his own life*, or what is often dearer, his fair reputation?—Who, I say, can do this, till a sight of imminent ruin on the one hand, and of redeeming love on the other, makes him submit to the painful injunctions? Thou lovely youth, noted in the gospel for thy harmlessness, I appeal to thy wretched experience. When the Physician of souls, at whose feet thou wast prostrate, commanded thee to *sell all and follow him*, what made thee go away sorrowful and undone? Not barely thy great possessions, but the ignorance of thy condition; For all that a man  
*hath*

*bath will he give for his life, when he sees it in immediate danger, Matt. xix. 22.*

10. If it is a desperate step to turn away from the Prince of life, it is a daring one to approach him with a mere compliment. Of this nevertheless you are guilty, ye unawakened sinners, who daily appear before the throne of grace, with *thanks and praises to God, for his inestimable love in the redemption of the world by our Lord Jesus Christ.* Alas! When you deny the state of sin and misery, in which you are by nature, and yet presume to thank God for *redemption* from it, do you not mock him as solemnly as you would the king, were you to present him every day an address of thanks, for redeeming you from Turkish slavery, when you never knew yourselves slaves in Turkey? O how provoking to God must these unmeaning thanksgivings be! Surely one day they will be ranked among the indignities, offered by earthly worms to *the Majesty on High.*

11. Some indeed, more consistent than you, openly throw off the mask. Seeing neither the unfathomable depth of their misery by the fall, nor the immense height of their aggravated iniquities, they do not trifle with, but at once *deny, the Lord that bought them.* Yes, far from admiring the established method of a salvation, procured at so immense a price, as the incarnation, and crucifixion of the Son of God, they are not afraid to intimate it is irrational: And upon  
their



their principles they may well do it; for if our ruin is not immense, what need is there for an immensely glorious Redeemer? And if our guilt reaches not up to heaven, why should the Son of God have come down from thence, to *put away sin by the sacrifice of himself?*

12. As we slight or reject the Saviour, till we are truly convinced of the evil and danger of sin; so we worship a false god, a mere idol. For, instead of adoring Jehovah, infinite in his holiness and hatred of sin, inviolable in the truth of his threatenings against it, and impartial in his strict justice—a God in whose presence unhumiliated sinners, *are not able to stand, and with whom evil cannot dwell*; we bow to a *strange god*, whom pious men never knew—a god formed by our own fancy, so *unholy* as to connive at sin, so *unjust* as to set aside his most righteous law, and so *false* as to break his solemn word, that we must *turn or die*, Ez. xxxiii. 11. Is not this worshipping a god of our own making; or as David describes him, a *god altogether such as ourselves?* To adore an idol of paste, made by the baker and the priest, may be indeed more foolish, but cannot be more wicked than to adore one made by our wild imagination, and impious unbelief.

13. We may go one step farther still, and affirm, that till we are deeply convinced of sin, far from worshipping the true God, [which implies knowing, loving, and admiring him in all his perfections] we hate and oppose him in his in-

finite holiness and justice. The proof is obvious: Two things diametrically opposite in their nature, can never be approved of at once. If we do not side with divine holiness and justice, abhor our corruption, and condemn ourselves as hell-deserving sinners; far from approving, we shall rise against the holy and righteous God, who sentences us to eternal death for our sin: We shall at least wish he were less pure and just than he is; which amounts to wishing him to be no God. While proud fiends betray this horrid disposition, by loud blasphemies in hell; ye do it, O ye unconvinced sons of men, by your aversion to godliness upon earth. *Haters of God*, is then the proper name, and *enmity against him*, the settled temper of all unhumbled, unconverted sinners. Rom. i. 30, and viii. 7.

14. When the nature of God is mistaken, what wonder if his law is misapprehended? *The law is good*, says St. Paul, *if a man use it lawfully*; but if we make an improper use of it, the consequence is fatal. Since the fall, the law of God, as contra-distinguished from the gospel of Christ, points out to us the spotless holiness, and inflexible justice of its divine Author. It teaches us with what ardor and constancy we should love both our Creator and our fellow-creatures. As a bank cast against the stream of our iniquity, it accidentally serves to make it rise the higher, and to discover its impetuosity; for *by the law is the knowledge of sin*. It demonstrates man's weakness,

ness, who *consents indeed to the law that it is good, but finds not how to fulfil it*, Rom. vii. 16, 19. As a battery erected against our pride, when it has its due effect, it silences all our self-righteous pleas, and convinces us that a returning sinner is not justified by the works of the law, but by the faith of Christ: a broken law, a law which worketh wrath, being absolutely unable to absolve its violator.—In a word, *it is our schoolmaster to bring us to Christ*, and drives us with the rod of threatened punishments, to make us touch the scepter of mercy, held out to us from the throne of grace.

But, while we remain strangers to our helpless and hopeless state by nature, far from making this proper use of the law, we trust in it, and fancy that the merit of our unsprinkled obedience to it is the way of salvation. Thus we go about to establish our own righteousness, making light of the atoning blood, which marks the new and living way to heaven. This very mistake ruined the Pharisees of old, and destroys their numerous followers in all ages. Rom. ix. 31.

15. And when we form such wrong apprehensions of the law, is it possible that we should have right views of the gospel, and receive it with cordial affection? Reason and experience answer in the negative. What says the gospel to sinners? *You are saved BY GRACE*, through mere favour and mercy, not by the covenant of works, lest any man should boast like the pharisee, Eph. ii.

8. Now, ye decent formalists, ye fond admirers

of your own virtue, are you not utterly disqualified to seek and accept a pardon in a gospel way? For your seeking it upon the footing of mere *mercy*, implies an acknowledgment, that you deserve the ruin threatned against finners. And suppose a pardon were granted you, before you had a consciousness of your sad deserts, you could not receive it as an act of *mere grace*, but only as a reward justly bestowed upon you for the merit of your works. It is plain then, that according to the gospel plan, none can be fit subjects of salvation, but those who are truly sensible of their condemnation.

16, But as the grace of God in Christ, is the original and properly meritorious cause of our salvation: So the grand instrumental cause of it is *faith* on our part. *Through faith are ye saved*, says St. Paul. Now if to have faith in Christ, is habitually to lift up our hearts to him, with an humble and yet chearful confidence, seeking in him all our *wisdom, righteousness, and strength*, as being our instructing *Prophet*, atoning *Priest*, and protecting *King*; it is evident, that till we awake to a sight of our fallen state, we cannot believe, nor consequently be saved. O ye that never were sensible of your spiritual blindness, can you with sincerity take Jesus for your guide, and desire his *Spirit to lead you into all truth*? Does not David's prayer, *Open thou mine eyes, that I may see the wonderful things of thy law*; appear to you needless, if not fanatical? And is not the

Redeemer's *prophetic office* thrown away upon such sons of wisdom as you are?

Have you a greater value for Jesus than they, O ye *just men*, who have *no sensible need* of heart-felt *repentance*, and whose breasts were never dilated by one sigh, under a due sense of your guilt and condemnation? Can you, without hypocrisy, apply to him as the *high Priest* of the *guilty*, claim him as the *Advocate* of the *condemned*, or fly to him as the *Saviour* of the *lost*? Impossible! Ye fondly hope, ye never were lost, ye were always "good livers, good believers, good churchmen;" ye "need not make so much ado" about an interest in the blood of the new covenant.

And ye, who flushed with the conceit of your native strength, wonder at the weakness of those that continually bow to the sceptre of Jesus's grace for protection and power; can you without a smile of pity hear him say, *Without me ye can do nothing*? Is it possible, that you should sincerely implore the exertion of his royal power for victory over sins, which you suppose yourselves able to conquer; and for the restoration of a nature, with the goodness of which you are already so well satisfied? Your reason loudly answers, No: Therefore, till you see yourselves corrupt, impotent creatures, you will openly neglect the Redeemer, give to your aggravated sins the name of "human frailties," and trust to your baffled, and yet boasted, endeavours. Self-deception! Art thou not of all impostors

the most common and dangerous, because the least suspected?

To sum up and close these important remarks : Look at those who, in mystic Babylon, are not truly sensible of their total fall from God, and you will see them setting their own reason above the holy scriptures ; and their works in competition with the infinitely meritorious sacrifice of Christ. Inquire into their principles, and you will discover, that they either openly explode as enthusiastical, or slightly receive as unnecessary, the doctrines of salvation by faith in Christ, and regeneration by the Spirit of God. Examine their conduct, and you will find they all *commit sin, and receive the mark of the beast secretly in their right hand, or openly in their foreheads.* Rev. xiii. 16. Sort them, and you will have two bands, the one of Sceptics and the other of Formalists, who, though *at as great enmity between themselves as Pilate and Herod, are like them made friends together,* by jointly *deriding and condemning JESUS* in his living members.

And if with the candle of the Lord you search the Jerusalem of professing Christians, you will perceive that the want of an heart-felt, humbling knowledge of their natural depravity, gives birth to the double-mindedness of hypocrites, and the miscarriages or apostacy of those, who once distinguished themselves in the evangelical race : You will easily trace back to the same corrupt source, the seemingly opposite errors of the *loose anti-*

*antinomian*, and the *pharisaic legalist*, those spiritual thieves, by whom the sincere Christian is perpetually reviled: And in short, you will be convinced, that if you set your eyes upon a man, who is not yet deeply conscious of his corrupt and lost estate, or whose consciousness of it has worn away, you behold either a trifler in religion, a dead-hearted pharisee, a sly hypocrite, a loose antinomian, a self-conceited formalist, a scoffing infidel, or a wretched apostate.

You see, Reader, what a train of fatal consequences results from rejecting, or not properly receiving, the doctrine demonstrated in these sheets: And now, that you may cordially embrace it, permit me to enumerate the

#### U N S P E A K A B L E A D V A N T A G E S

*springing from an affecting knowledge of our fallen and lost estate.*

No sooner is the disease rightly known, than the neglected Jesus, who is both our gracious Physician and powerful remedy, is properly valued, and ardently sought: *All that thus seek, find; and all that find him, find saving health, eternal life, and heaven.*

Bear your testimony with me, ye Children of Abraham and of God, who *see the brightness of a gospel day and rejoice*. Say, What made you first wishfully *look to the hills, whence your salvation is come*, and fervently desire to behold the  
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fin-dispelling beams of the *Sun of Righteousness*? Was it not the deep, dismal night of our fallen nature, which you happily discovered, when awaking from the sleep of sin, you first saw the delusive dreams of life, as they appear to the dying? What was *the Desire of nations* to you, till you felt yourselves lost sinners? Alas! Nothing: Perhaps less than nothing; an object of disgust or scorn. When *the pearl of great price* was presented to you, did you regard it more, than the vilest of brutes, an oriental pearl? And, as if it had not been enough to look at it with disdain, were not some of you ready to *turn again, and rend*, after the example of snarling animals, those who affectionately made you the invaluable offer? Matt. vii. 6.

But when the storm that shook mount Sinai, overtook your careless souls, and ye saw yourselves sinking into an abyss of misery; did ye not cry out, and say, as the alarmed disciples, with an unknown energy of desire, *Save Lord, or we perish*? And when, conscious of your lost estate, ye began to believe, that he *came to seek and to save that which was lost*; how dear, how precious was he to you in all his offices? How glad were ye to take guilty, weeping Magdalen's place, and wait for a pardon at your *High Priest's* feet? How importunate in saying to your *King*, as the helpless widow, *Lord, avenge me of mine adversary, my evil heart of unbelief!* How earnest, how unwearied in your applications to your  
*Prophet,*



*Prophet*, for heavenly light and wisdom ! The incessant prayer of blind Bartimeus was then yours, and so was the gracious answer which the Lord returned to him : You *received* your spiritual *sight*. And Oh ! what saw you then ? The sacred *Book unsealed ! Your sins blotted out as a cloud ! The glory of God shining in the face of Jesus Christ ;* and “ the kingdom of heaven opened to all believers ! ”

Then, and not till then, you could say from the heart, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief,* 1 Tim. i. 15. Then, you could cry out with his first disciples : *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God !* 1 John iii. 1. *We are all the children of God by faith in Christ Jesus, whom having not seen we love ; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, the salvation of our souls,* Gal. iii. 26. 1 Pet. i. 8. *We trusted in him and are helped : Therefore our heart danceth for joy, and in our song will we praise him.* Psal. xxviii. 8. *To Him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to Him be glory and dominion for ever and ever.* Rev. i. 5.

And this will also be your triumphant song, attentive Reader, if deeply conscious of your lost estate, you spread your guilt and misery before

fore him, who came to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; and to comfort all that mourn, by giving them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Isa. lxi. 1. Your sorrow, it is true, may endure for 'a night, but joy will come in the morning, the joy of God's salvation, and the pardon of your sins. Having much forgiven you, you will then love much, and admire in proportion the riches of divine wisdom, goodness, justice, and power, that so graciously contrived, and so wonderfully executed the plan of your redemption. You will be ravished in experiencing, that a condemned sinner can, not only escape impending ruin, but enter into present possession of a spiritual paradise, where peace and joy blossom together, and whence welcome death, will ere long, translate your triumphant soul to those unseen, unheard-of, inconceivable glories, which God hath prepared for them that love him. 1 Cor. ii. 9.

Nor will the blossoms of heavenly peace and joy, only diffuse their divine fragrancy in your soul; all the fruits of holiness will grow together with them, to the glory of God, and the profit of mankind. And thou wilt not be the last, thou fair, thou blushing Humility, to bend all the spreading branches of the tree of righteousness. No, we cannot be vain, or despisers of others, when we see that we are all corrupted, dying  
shoots

shoots of the same corrupted, dead stock : We cannot be self-righteous, when we are persuaded, that the best fruit which we can *naturally* produce, is only splendid sin, or vice coloured over with the specious appearance of virtue : We must lie prostrate in the dust, when we consider the ignominious cross, where our divine surety hung, bled, and died to ransom our guilty souls.

A genuine conviction of our corruption and demerit thus striking at the very root of our pride, necessarily fills our hearts with inexpressible gratitude for every favour we receive, gives an exquisite relish to the least blessing we enjoy, and teaches us to say with the thankful Patriarch, *I am not worthy of the least of all thy mercies* : And as it renders us grateful to God, and all our benefactors, so it makes us patient under the greatest injuries, resigned in the heaviest trials, glad to be reprov'd, willing to forgive the faults of others, open to acknowledge our own, dispos'd to sympathize with the guilty, tender-hearted towards the miserable, incapable of being offended at any one, and ready to do every office of kindness, even to the meanest of mankind.

Again, no sooner are we properly acquainted with our helplessness, than we give over leaning on an arm of flesh, and the broken reed of our own resolutions. Reposing our entire confidence in the living God, we fervently implore his continual assistance, carefully avoid temptations,

tions, gladly acknowledge, that *the help which is done upon the earth, the Lord doth it himself*, and humbly give him the glory of all the good that appears in ourselves and others.

Once more ; as soon as we can discover our spiritual blindness, we mistrust our own judgement, feel the need of instruction, modestly repair to the experienced for advice, carefully search the scriptures, readily follow their blessed directions, and fervently pray, that no false light may mislead us out of the way of salvation.

To conclude : A right knowledge, that *the crown is fallen from our head*, will make us abominate sin, the cause of our ruin, and raise in us a noble ambition of regaining our original state of blissful and glorious righteousness. It will set us upon an earnest enquiry into, and a proper use of, all the means conducive to our recovery. Even the *sense* of our guilt will prove useful, by helping to break our obdurate hearts, by imbittering the baits of worldly vanities, and filling our souls with penitential sorrow. *Before honour is humility.* This happy humiliation makes way for the greatest exaltation : For *thus saith the high and lofty One, that inhabiteth eternity, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and the heart of the contrite, to fill the hungry with good things, and beautify the meek with salvation.* Isaiah lvii. 15.

If

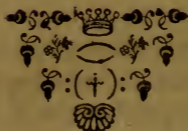
If these advantages, which exceed the worth of earthly crowns, necessarily result from the proper knowledge of our corrupt and lost estate; who but an infatuated enemy of his own soul, would be afraid of that self-science? Who, but an obstinate Pharisee, would not esteem it, next to the knowledge of Christ, the greatest blessing which heaven can bestow upon the self-destroyed, and yet self-conceited children of men?

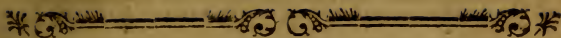
Careless Reader, if thou art the person, if remaining unshaken in thy carnal confidence, and supposing thyself *wiser than seven men that can render a reason*, thou not only despisest the testimony of the sacred Writers and our pious Reformers, laid before thee in the first part of this treatise, but disregardest the numerous arguments it contains, tramplest under foot both *matter of fact*, and *common sense*, and remainest unaffected by the most dreadful consequences of self-ignorance on the one hand, and by the greatest advantages of self-knowledge on the other; I have done, and must take my leave of thee.

May the merciful and holy God, whose laws thou dost daily violate, whose word thou hourly opposest or forgettest, whose salvation thou dost every moment neglect, whose vengeance thou continually provokest, and whose cause I have attempted to plead, bear with thee and thy

insults a little longer—May his infinite Patience yet afford thee some means of conviction, more effectual than that which is at present in thy hands!—Or, shouldest thou look into this labour of love once more, may it then answer a better purpose than to aggravate thy guilt, and enhance thy condemnation, by rendering the folly of thy unbelief more glaring, and consequently more inexcusable!

END OF THE APPEAL.





A CONCLUDING  
ADDRESS  
TO

The SERIOUS READER,

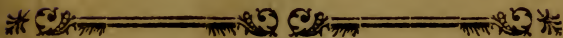
WHO ENQUIRES


*What must I do to be saved?*

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“ Is there no balm in Gilead? Is there no Physician there? Why then is not the health of the daughter of my people recovered?”

JER. viii. 22.





C O N T E N T S

O F T H E

A D D R E S S .

- I. REFLECTIONS *on the nature and depth of penitential sorrow.*
- II. DIRECTIONS *proper for an half-awakened sinner, who desires to be truly convinced of his guilt and danger.*
- III. CAUTIONS *against many false ways of healing a conscience wounded by sin.*
- IV. *The evangelical method of a sound cure.*
- V. *A scriptural testimony of God's children concerning the excellency of this method.*
- VI. *Scriptural invitations and exhortations, to encourage a desponding penitent to try this never-failing method. And,*
- VII. *The happy effects of such a trial.*

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A D D R E S S  
T O T H E  
S E R I O U S R E A D E R, &c.

**H**AVING taken my leave of the thoughtless and gay, who regard an appeal to their reason, as little as they do the warnings of their conscience; I return to thee, † serious and well-disposed Reader. I am too much concerned for thy soul's welfare, to lay down my pen, without shewing thee more perfectly the way to the kingdom of heaven, by *testifying to thee repentance towards God, and faith in our Lord Jesus Christ.*

Thou art happily weary of feeding upon the husks of earthly vanities. I have a right therefore as a steward of the mysteries of God, to

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bring

† This address is only calculated for *serious persons*, who cordially assent to the doctrine established in the *Rational Demonstration of our fallen and lost estate*. As other Readers have been dismissed with the portion of truth that belongs to them, they are desired not to meddle with *this*, lest their cavils confirm St. Paul's observation, *We preach Christ crucified, to the self-righteous Jews, a stumbling-block, and to the self-conceited Greeks foolishness.*

bring out of the divine treasury, the pearls of evangelical truth; and I gladly cast them before thee, persuaded, that far from awakening thy anger, they will excite thy desires, and animate thy languid hopes.

Instead of ridiculing, or dreading an heartfelt conviction of thy lost estate, thou now see'st it is a desirable privilege, an invaluable blessing. Ready to mourn, because thou canst not mourn, thou complaine'st, that thou hast only a confused view of thy total depravity. Thou wantest the feelings of the royal penitent, when he said, *Behold, I was shapen in iniquity, &c. I acknowledge my transgressions, and my sin is ever before me*; but conscious thou canst not raise them in thy heart by natural powers, thou desire'st some scriptural directions suitable to thy case. Give me leave to introduce them by a few

### PRELIMINARY REFLECTIONS

*On the nature and depth of penitential sorrow.*

I. Thou knowest, that *except thou truly repentest, thou shalt surely perish*, and that there is no true repentance, where there is not true sorrow for sin. *I rejoice*, says St. Paul to the Corinthians, *that ye were made sorry after a godly manner: For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death.* Hence it appears, that there are two sorts of sorrow springing from  
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opposite sources; *God* and *the world*; the one a *godly sorrow*, and the other *the sorrow of the world*. Learn to distinguish them by their various causes and effects, so shalt thou avoid the danger of mistaking the one for the other.

The sorrow of the world, which many cover with the cloak of religion, arises from fear of contempt, dread of poverty, secret jealousy, revenge dissatisfied, love disappointed, baffled schemes, losses in business, unkindness of friends, provocation of enemies, or the death of some idolized relative. Nay, this sorrow may sometimes spring from a mixture of self-righteous pride and slavish fear. Some cannot bear to be robbed of their fond hopes of meriting heaven by their imaginary good works: They lose all patience, when they see their best righteousness brought to light, and exposed as *filthy rags*: They are cut to the heart, when they hear, that their apparent good deeds deserve punishment as well as their black enormities: Or like condemned malefactors, they dread the consequences of their crimes, while they feel little or no horror for the crimes themselves.

Exceedingly fatal are the effects of this sorrow, in the persons whom it overcomes: Their indignant hearts, unable to bear either disappointment, contradiction, or condemnation, rise against second causes, or against the decrees of Providence; fret at the strictness of the law,

or holiness of the Law-giver; and pine away with uninterrupted discontent. Hence, spurning at advice, direction, and consolation, they wring their hands, or *gnaw their tongues with anguish*; impatience works them up into stupid fullness, or noisy murmuring; they complain, that their *punishment is greater than they can bear*; and, imagining they are more severely dealt with than others, they hastily conclude, *Behold, this evil is from the Lord, why should I wait for him any longer?* Thus black despair seizes upon their spirits; and, if grace does not interpose, they either live on to fill up the measure of their iniquities, as Cain, Pharaoh, and Haman; or madly lay violent hands upon themselves, as Ahitophel and Judas.

This sorrow cannot be too much guarded against, as it not only destroys many persons, but does immense hurt to religion. For those who are glad of any pretence to pour contempt upon godliness, taking occasion from the instances of this sorrow, harden their own hearts, and prejudice all around them against the blessed, *godly* sorrow, which every minister of the gospel endeavours to excite; maliciously representing it as one and the same with the mischievous *sorrow of the world*.

Their mistake will be evident, if we trace godly sorrow back to its source. It does not spring merely from fear of punishment; but chiefly from humbling views of God's holiness, the  
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the impurity of the human nature, the exceeding sinfulness of sin, and the transcendent excellency of the law, which condemns the sinner.

And this happy sorrow differs not less from the other in its effects, than it does in its cause. The persons who are blessed with it, far from murmuring, or fretting at the divine commandment, see it to be *holy, just, and good*, both in its preceptive and penal part. They so absolutely acquiesce in it, that they would not alter it, if they could. They clear God, accuse themselves, subscribe their own sentence, and acknowledge, *It is of the Lord's mercies, that we are not consumed.* Each of them can say, *Wherefore should a living man complain, a man for the punishment of his sins? It is good that he should both hope, and quietly wait for God's salvation: I will therefore watch to see what he will say unto me, for he will speak peace unto his people.* Thus in a constant use of all the ordinances of God, they meekly wait, wrestling with their unbelieving fears, till victorious faith comes by hearing of the matchless love of Jesus Christ; and then, *fearing the Lord and his goodness*, they sing the song of the Lamb, and run upon his delightful errands.

As thou seest, serious Reader, the nature, necessity, and excellence of *godly sorrow*, thou art probably desirous of being informed, how deep thine must be, to constitute thee a *true penitent*. Know then, that it must be deep enough to im-bitter thy most pleasing, profitable, and habitual

tual sins, and to prevent thy resting without a clear sense of thy peculiar interest in Christ.— It must be profound enough to make him and his gospel infinitely precious to thee, and to produce, under God, the blessed effects mentioned in the fifth part of the preceding treatise.

To be more particular, a true penitent may certainly without despair or madness, go as far in godly sorrow, as David does in his penitential psalms, or our church in the first part of the homily on fasting, “ When good men, *says* “ *she*, feel in themselves the heavy burden of “ sin, see damnation to be the reward of it, and “ behold with the eye of their mind the horror “ of hell, they tremble, they quake, they are “ inwardly touched with sorrowfulness of heart “ for their offences, and cannot but accuse “ themselves, and open their grief unto Al- “ mighty God, and call on him for mercy. “ This being done seriously, their mind is so “ occupied, partly with sorrow and heaviness, “ partly with an earnest desire to be delivered “ from this danger of hell and damnation, “ that all desire of meat and drink is laid aside, “ and loathing of all worldly things and plea- “ sures comes in place, so that they like no “ thing better than to weep, to lament, to “ mourn, and both with words and behaviour “ of body, to shew themselves weary of this “ life.”

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Nevertheless it must be observed, that godly sorrow needs not be equal, either in degree or duration, in all penitents. Those, whose hearts, through divine grace, open as readily and gently as that of Lydia, happily avoid many of David's pangs and Job's terrors. The powerful and instantaneous, or the gentle and gradual manner, in which souls are awakened; the difference of constitutions; the peculiar services that a few are called to, and for which they are prepared by peculiar exercises; the horrid aggravations that have attended the sins of some; and the severe correction, which the Lord is obliged to give others, for their stout resistance against his grace—all this may help us to account for the various depths of distress, through which different penitents pass in their way to Christ and salvation.

The Lord does not needlessly afflict the children of men, any more than a tender father, unnecessarily corrects his disobedient children: He only wants us to forsake our sins, renounce our own imaginary righteousness, and come to Christ to be made partakers of his merits, holiness, and felicity. The sorrow, which answers these ends, is quite sufficient; though it should be ever so light, and of ever so short a duration. On the contrary, a distress as heavy as that of Judas is unavailable, if instead of driving us from sin to Jesus Christ, it only drives us from prophaneness to hypocrisy, or from presumption to despair. If

If still perplexed, thou askest what thou must do, to get a sense of thy depravity, productive of true repentance; I answer, that an affecting discovery of the guilt, nature, and danger of sin, is only attained by the assistance of God's Spirit, who alone effectually *convinces the world of sin*, John xvi. 8. But the Lord has graciously appointed means, in the right use of which he never denies a sinner the convincing and converting power of his blessed Spirit, and what they are thou art informed in the following

#### DIRECTIONS.

*Proper for an half-awakened sinner, desirous of being duly convinced of his corrupt and lost estate.*

II. Beware of *Fools*, that make a mock at sorrow for sin, and at *sin* itself. Beware of those *blind leaders of the blind*, who having a *form of godliness*, deny *the power thereof*: Instead of pointing thee to the throne of grace, and bidding thee behold the *Lamb of God*, that taketh away the *sin of the world*, they will only direct thee to the church-walls and communion-table; and perhaps, if they see thee under dejection of spirit for thy sins, they will recommend the play-house, the card-table, or what they call "a chearful glass." *From such turn away*, or they will persuade thee that repentance is melancholy; conviction of sin, despair; and the love of God, enthusiasm. 2 Tim. iii. 5.

That



That they may not be able to laugh, or frown thee out of the way of salvation, dwell in thy thoughts on God's awful perfections. *Justice and judgment are the habitation of his throne.* The unspotted, resplendent holiness beaming forth from him, as from an immensely glorious Sun of righteousness, will shew thee thy sins as innumerable as the flying motes discovered in a dusty room, where the natural sun can penetrate. Consider that they are committed by a worm of earth, against the Majesty of heaven; and they will all appear to thee infinitely great: especially if thou measurest them, and thyself by the true rule, the oracles of God; casting away the three false standards which self-deceivers measure themselves by, namely, the good opinion of their worldly-minded neighbours, the defective examples of their fellow-sinners, and the flattering suggestions of their own blind self-love.

Follow the example of *the noble Bereans*: search the scriptures daily, whether these things are so, Acts xvii 11. View in that faithful mirror, the picture both of the natural and of the regenerate man, and ask thy conscience which thou resemblest most. If imitating the godly man described in the first psalm, thou *meditatest in the law of the Lord day and night*; the straitness of the heavenly rule, will soon shew thee how very far gone thy thoughts, words, actions, tempers, and nature, are from original righteousness.

To this meditation, add a frequent survey of the follies of thy childhood, the vanity of thy youth, the worldly-mindedness of thy riper years, the capital transgressions which conscience accuses thee of, and the *hardness of heart*, and *alienation from the life of God*, that the scriptures charge thee with. Confess all to the Lord as thou art able, remembering that the wages of sin is *death*, who flies fast upon thee with the wings of time—*Death*, who often gives no warning, and ushers in *judgment*, with all the horrors of *hell*, or the joys of *heaven*; and pray, that these awful realities may affect thee now, as they will in thy last moments.

Frequently reflect, how total must be our loss of spiritual life, which cannot be repaired but by a *Resurrection*, a *New-Being*, or a *new Creation*, Col. iii. 1. John iii. 7. Gal. vi. 5. and how desperate the disease of our fallen nature, which cannot be healed but with the blood of a divine Physician. Consider, attentively consider *Him*, whose piercing look softened the obdurate heart of cursing Peter, whose amazing sufferings brought an hardened thief under the deepest concern for his salvation, and whose dying groans *rent the rocks, shook the earth, and opened the graves*. The tender flower of evangelical sorrow grows best in the shade of his cross: A believing view of him, as suffering for thee, will melt thee into penitential tears, and seal upon thy relenting heart the gracious promise, *They shall*

*shall look upon him, whom they have pierced, and mourn. Zech. xii. 10.*

In the mean time, improve the daily opportunities, which thou hast of studying human corruption in the life and tempers of all around thee, but chiefly in thy own careless and deceitful heart: Take notice of its pride and self-seeking, of its risings and secret workings, especially when unexpected temptations trouble thy imaginary peace of mind: For, at such a time, thy corruption, like the sediment in the bottom of a vial that is shaken, will shew its loathsomeness and strength.

Converse frequently, if thou canst, with persons deeply convinced of sin. Attend a plain, heart-searching ministry as often as possible; and when the sword of the Spirit, the word of God, pierces thy soul, beware of fretful impatience. Instead of rising with indignation against the preacher, and saying, as proud Ahab did to the man of God, *Hast thou found me, O mine enemy?* account him thy best friend, that wounds thee deepest, provided he brings thee to Christ for a cure: And when the arrows of the word fly abroad, drop the shield of unbelief, make bare thy breast, welcome the blessed shaft, and remember, that the only way of conquering sin, is to fall wounded and helpless at the Redeemer's feet.

Nevertheless the impressions of the word will soon wear off, if thou dost not importunately

intreat the Searcher of hearts, to light the candle of his grace in thy soul, that thou mayest clearly see whether thy *inward parts* are *holiness to the Lord*, as thou fondly supposedst; or *very wickedness*, as the scripture testifies. It is only in God's light, that we can clearly discover our blindness.

This *light*, it is true, *shineth in darkness*, but frequently *the darkness comprehendeth it not*. That this be not thy dreadful case, do not *grieve and quench the convincing Spirit*, by persisting in the *wilful omission* of any duty, or *deliberate commission* of any sin: Nothing but *obstinate unbelief* darkens the mind, and hardens the heart, more than this. Therefore instead of burying thy *one talent with the slothful servant*, earnestly pray the Lord to *make thee faithful to thy convictions*, and to deepen them daily till they end in a sound conversion.

In order to this, do not slightly heal the wound in thy conscience: It is better to keep it open, than to skin it over by improper means: Many, through a natural forwardness and impatience, have recourse to them; and ruin is the consequence of their mistake. That thou mayest avoid it serious Reader, I intreat thee to pay a due regard to the following

#### C A U T I O N S,

*Proper for a Penitent, who desires to make his calling and election SURE.*

III. When thou hast affecting views of thy lost estate, beware of resting like Felix in some pangs of fear, fits of trembling, and resolutions of turning to God by and by, *when thou shalt have a convenient season*. Neither give place to desponding thoughts, as if there was no appeal from the tribunal of Justice to the throne of Grace.

Run not for ease to vain company, bodily indulgence, entangling affections, immoderate sleep, excessive drinking, or hurry of business. *Cain built a city to divert his trouble of mind, and multitudes like him, by the cares of this world, the deceitfulness of riches, or the desire of other things, daily choak the good seed, the precious word of conviction.* Mark iv. 19.

Be not satisfied with faint desires of living the life of the righteous, or idle wishes of dying their death. Remember that *the desire of the slothful kills him*: and if thou hast experienced some drawings of grace, meltings of heart, or breathings after God; sit not down at last, as the Laodiceans, in a careless state, *neither hot nor cold*. It is far better to go on thy way weeping, and seeking *the pearl of great price* till thou really find it, than to rest contented with an hasty conceit that thou art possessed of it, when thou art not.

Stop not in an outward reformation, and a form of godliness, like many, who mistake the *means or doctrines of grace* for grace itself; and because they say their heartless prayers both in

public and private, or go far and often to hear the gospel preached in its purity, fondly hope, that they are the favourites of God, and in the high way to heaven.

Under pretence of increasing thy convictions, do not bury them in heaps of religious books. Some read till their heads are confused, or their hearts *past feeling*. Thus, though *ever learning*, they are never able to come to the knowledge of the truth. Hear then, as well as read the word of life; but think not thyself converted when thou hast received it with joy: The stony-ground hearers went as far as this: Herod himself heard John gladly, honoured him, did many things, but left the most important undone; for he never dismissed the incestuous woman he lived with; and at last sacrificed to her revenge, the honest preacher he once admired.

Do not confound the *covenant of works* made with innocent Adam before the fall, and the *covenant of grace* made with sinful Adam after the fall. Gen. ii. 17. and iii. 15. and Rom. v. 11—21. They are excellent in their place, but when they are mixed together, they destroy each other's efficacy. The dreadful thunders, heard in paradise lost; and the melodious songs uttered in paradise regained, do not strike at once the same spiritual ear. The galling yoke of the law of works, and the heavy load of its condemnation are dropt; when we take upon us Christ's easy yoke, and submit to his light burden. In

a word, the first Adam gives place to the second when we *find rest unto our souls*. Let then the *curse* of the law of innocence, be swallowed by the  *blessing* of the gospel: or rather, let it make way for the grace of Christ in thy soul, as an emetic makes way for a cordial in a disordered stomach. If thou takest them together, their respective use is prevented. The first covenant loses its *humbling efficacy*, and the second its *restorative power*. Therefore, if thou hast really *received the sentence of death in thyself*; leave the curse of the first covenant in the grave of Christ, *crucified for thy sins*; and welcome the pardoning renovating grace of Christ, *risen again for thy justification*.

On the other hand, rest not contented with speculative knowledge, and unaffected, though clear ideas of the gospel-way of salvation. Light in an unrenewed understanding, mistaken for *the mystery of faith in a pure heart*, like an ignis fatuus, or false light, leads thousands through the bogs of sin, into the pit of destruction. Acts viii. 13.

Pacify not thy conscience by activity in outward services, and a warmth in God's cause: Party spirit, or natural steadiness in carrying on a favourite scheme, yea, or seeking thy own glory, may be the springs that set thee on work. Jehu faithfully destroyed Baal and Jezebel, but his zeal for the Lord covered the secret desire of a crown. Take care also, not to mistake  
 gifts

gifts for graces ; fluency of speech for converting power ; the warmth of natural affection for divine love ; or an impulse of God's Spirit, on some particular occasion, for an evidence of spiritual regeneration. Balaam spoke and prophesied like a child of God, and *many will one day say to Christ, Lord, have we not prophesied, spoke all mysteries, cast out devils, and done many wonderful works in thy name ; to whom he will answer, Depart from me, I know you not.*

Avoid the self-conceit of many, who feed on the corrupted manna of their past experiences, and confidently appeal to the wasted streams of those consolations, which once refreshed their hearts ; when alas ! it is evident, *they have now forsaken the fountain of living water, and hewn to themselves broken cisterns that hold no water ; unless the mire of evil tempers, selfish views, and heartless professions of faith, may pass for the streams which gladden the city of God.*

Neither do thou heal thyself by touches of sorrow, by tears, good desires, or outward marks of humiliation for sin, as king Ahab. Nor by excessive fasting, retiring from business, or hard usage of the body, as many Roman Catholics : Nor yet by misapplying the doctrine of predestination, and setting down notions of election for evidences of salvation, as many Protestants : No, nor by *doting about questions, strifes of words, and perverse disputings, which eat as a canker,* as some in St. Paul's days, and too many in ours.



To conclude : Think not thou art absolutely made whole when the power of outward sin is weakened or suspended, when thou hast learned the language of Canaan, canst speak or write well on spiritual subjects, art intimately acquainted with the best ministers of Christ, and hast cast thy lot among the despised children of God, taken their part, shared in their reproach, and secured their esteem and prayers. Judas did so for years : *Saul was once also among the prophets* : Ananias and Sapphira were supposed to be good believers for a time, the foolish virgins joined in society with the wise, and were perhaps unsuspected, to the last ; and Peter himself stood in need of *conversion*, long after he had outwardly *left all to follow Christ*. Luke xxii. 32. So important is that charge of our Lord ! *Strive to enter in at the strait gate, for many will seek to enter in and shall not be able.*

To these cautions against the various ways, by which the generality of penitents skin over the wound of sin in their conscience, permit me to add an

#### EVANGELICAL EXHORTATION,

*Pointing out the divine method of a sound cure, which, though least regarded, and last tried, by most sinners, is not only effectual in some, but infallible in ALL cases.*

IV. Wouldst thou, serious Reader, be made whole in an evangelical manner ? To thy convictions

victions of original and actual sin must be added, a conviction of unbelief. Feel then, that thou hast neglected Christ's great salvation: Own thou didst never ask, or never persevere in asking the unfeigned, saving, powerful faith, by which *the atonement is received* and enjoyed, Rom. v. 11. Acknowledge, that the faith thou hast hitherto rested in, was not *that gift of God*, that *grace of his own operation*, wrought in thee according to the working of his mighty power, and mentioned Eph. ii. 8. Col. ii. 12. Eph. i. 19. And confess it was not the right christian faith; because it chiefly grew from the seed of prejudice and education, as the faith of Jews and Turks; and not from the seed of divine grace and power, as the faith of St. Paul, Gal. i. 15. and because it never yielded the heavenly fruits which *gospel-faith* infallibly produces: Such as — *a vital union with Christ*, Gal. ii. 20.—*The pardon of sins*, Col. i. 14. Acts xiii. 30.—*Peace with God*, Rom. v. 1.—*Dominion over sin*, Rom. vi. 14.—*Victory over the world*, 1 John v. 4.—*The crucifixion of the flesh*, Gal. v.—*Power to quench the fiery darts of the wicked*, Eph. vi. 15.—*Joy unspeakable*, 1 Pet. i. 8.—*And the salvation of thy soul*, 1 Pet. i. 9. Heb. x. 39.

Be not afraid of this conviction of unbelief; for it generally goes before divine faith, as the fermentation of a grain of corn in the earth, is previous to its shooting its stalk towards heaven. *God concludes*, shuts us up *in unbelief*, says St.

Paul,

Paul, *that he may have mercy upon us.* Rom. xi. 32. *When the Comforter is come, says our Lord, he will convince the world of sin, because they believe not in me.* This is the transgression which peculiarly deserves the name of *sin*, as being the *damning sin* according to the gospel, Mark xvi. 16, the sin that binds upon us the guilt of all our other iniquities, and keeps up the power of all our corruptions. Its immediate effect is to *harden the heart*, Mark xvi. 14, and *make it depart from the living God*, Heb. iii. 12: and this hardness and departure are the genuine parents of all our actual sins, the number and blackness of which increases or decreases, as the strength of unbelief grows or decays.

A conviction of this sin is of the utmost importance, as nothing but an affecting sense of its heinousness and power, can make us entirely weary of ourselves—nothing but a sight of its destructive nature can prevent our resting without a compleat cure.

But when thou art once convinced of unbelief, do not increase the difficulty of believing by imagining true faith at an immense distance. Consider it as very near thy heart. That which convinces thee of sin and unbelief can in a moment, and with the greatest ease, convince thee of righteousness, and *reveal in thee Christ the hope of glory.* How quickly can the Spirit take of the things that belong to him, and show them unto thee! *Say not then in thy heart, Who shall ascend*

*ascend into heaven, or descend into the deep to get me the seed of faith? But let St. Paul shew thee the new and living way. The word is nigh thee, says he, even in thy mouth and in thy heart, that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved; for we are saved by faith, faith cometh by hearing, and hearing by the word of God. Hear then the word of the Lord.*

Are thy sins really grievous to thee? Is the burden of them intolerable? Wouldst thou part with it at any rate? Dost thou fully renounce thy speculative and barren faith? Hast thou received the sentence of eternal death in thy conscience, acknowledging thy case [for any thing thou canst do without Christ] helpless, hopeless, desperate? And art thou truly brought to the grand inquiry, *What must I do to be saved?* See, feel, confess, that thou standest in absolute need of a divine Physician, an almighty Redeemer; and, that the God-man, Jesus Christ, joins both those extraordinary characters in his wonderful person. Submit to be *saved by grace*, by free grace, through his infinite merits, and not thy wretched deserts; and, instead of opposing, continually study God's wonderful method of saving sinners, the worst of sinners, *by faith* in his blood.

*There is no name but his under heaven, whereby we must be saved; neither is there cure, or salvation*  
in

*in any other, Acts iv. 12. As by him all things were created, so by him they subsist, and by him they must be restored. The power of his word and breath, made man a living soul; and now that we are dead to God, the same power, applying his blood and righteousness, must create in us clean hearts, and renew right spirits within us. This, and this only, heals wounded consciences, washes polluted souls, and raises the dead in trespasses and sins.*

Wouldst thou then be made whole? *Determine, as St. Paul, to know nothing but Christ, and him crucified: Aim at believing, realizing, applicatory views of what he is, and what he has done and suffered for thee. Through all the clouds of thy guilt and unbelief, which will vanish before our Sun of righteousness, as mists before the material sun, behold him as the Lamb of God that taketh away the sin of the world, and thine. See the immense dignity of his person; He is God over all blessed for ever; and yet he condescends to be Emmanuel, God with us, flesh of our flesh, and bone of our bone.—Consider the inexpressible value, and inconceivable efficacy of his precious, all-atoning blood. It is the blood of the sacred body, assumed by the eternal Logos, when he appeared in the likeness of sinful flesh, both as a victim and a priest, to suffer the penalty of his own righteous law for us, and to put away sin by the sacrifice of himself—the blood of the lamb of God, slain to sprinkle many nations—the blood*

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of that mysterious Being, who fills *the bosom of the Father*, and the everlasting throne, at whose feet all the heavenly powers *cast their crowns*; and to whom, in the midst of the acclamations and adorations of *an innumerable company of angels*, in the midst of *sounding trumpets, thunderings, lightnings, and voices, the spirits of just men made perfect*, ascribe *salvation, free, full, immensely dear-bought salvation*: And, to say all in one word, it is *the blood of God manifest in the flesh*. Acts xx. 28. 1 Tim. iii. 16. For JEHOVAH *our righteousness, is the Seed of the woman, and the Son of man*: The Godhead and the manhood are wonderfully joined in him: and in consequence of this mysterious union, he is not only a proper *mediator between God and man*, but the sole medium of reconciliation and union, between the offended Majesty of heaven and the rebellious sons of Adam. As the brazen serpent lifted up in the wilderness, when viewed by the wounded Israelites, was the only means by which the poison of the fiery serpents could be expelled, and health restored to their tortured, dying bodies: So Jesus lifted up on the cross, when beheld by the eye of faith, as bleeding and dying in our stead, is the only way by which sin, the sting of death, can be extracted out of our guilty, perishing souls; the only antidote that can restore us to saving health and eternal life. John iii. 14. Apply whatever we will, besides this sovereign remedy; we may poison,

but

but can never heal the envenomed and mortal wound.

But remember, Sinner, that faith alone can make the blessed application. Adam fell by rejecting in unbelief the word of threatening, and thou canst never rise, but by receiving in faith the word of reconciliation. Gen. ii. 17. 2 Cor. v. 19. Instead then of confusing thy thoughts, and scattering thy desires by the pursuit of a variety of objects; remember that *one thing is needful* for thee—Christ and his salvation received by faith: *For, to as many as receive him, he gives power to become the sons of God, even to them that believe on his name.* Beseech him therefore, to manifest himself to thee by his word and Spirit. *He is the author and finisher of faith, the giver of every good and perfect gift; ask of him an heartfelt confidence, that God so loved thee, as to give his only begotten Son, that thou shouldst not perish, but have everlasting life, a firm confidence, that as the first Adam wilfully ruined thee; so he, the second Adam, freely loved thee, and gave himself for thee: And that thou hast redemption through his blood, the forgiveness of sins, not according to thy merits, but the riches of his grace.*

The least degree of this divinely-wrought confidence, will begin to attract and unite thy soul to him, who is *our life and peace, our strength and righteousness.* The everlasting gospel will then be music in thine ears, and power in thy heart. Its chearful, solemn sound, will raise

thy drooping spirits, and make thee fix the eye of thy mind on *the sign of the Son of man*, the uplifted banner of the cross: And oh! while the self-righteous see nothing there but the *despised, rejected man of sorrow*, what wilt thou discover *God in Christ reconciling the world unto himself!—God manifest in the flesh to destroy the works of the devil! Jehovah Jesus, the Captain of our salvation, treading the wine-press of the fierceness and wrath of the Almighty! Of the people there was none with him, therefore his own arm brought salvation unto him.*

While the gospel trumpet is blown in Sion, and the self-hardened, scoffing infidel, hears it with disdain and ridicule, what joy will the awful declarations convey to thy penitent and listening soul! With what rapturous delight wilt thou hang upon the lips of the messengers of peace, the sons of consolation, who preach free salvation by the blood of Jesus! While he himself, *confirming the word of his servants*, says to the melting heart, with his *still, small, and yet powerful, renovating voice*:—*Behold, I sit upon my throne making all things new—The words that I speak are spirit and life—I do not condemn thee, thy sins are forgiven—Be thou clean—Thy faith hath saved thee—Go in peace and sin no more.* Rev. xxi. 5. John vi. 63. Luke vii. 48, 50. Matt. viii. 3. John viii. 11.

And oh! what will thy believing, enlarged heart experience *in that day of God's power*, and thy



thy spiritual birth! Christ *the true light of the world, the eternal life of men, coming suddenly to his temple, and filling it with the light of his countenance, and the power of his resurrection!*—Christ *shedding abroad in thy ravished soul, the love of thy heavenly Father, thy bitterest enemies, and all mankind!*—In a word, *the Holy Ghost given unto thee!* Or, *Christ dwelling in thy heart by faith!* John i. 4. 1 John v. 12. Rom. viii. 15. and v. 5. Gal. i. 16. Eph. i. 13. and iii. 17.

Being thus *made partaker of Christ, and of the Holy Ghost,* Heb. iii. 14, and vi. 4, thy loving heart, thy praising lips, thy blameless life will agree to testify, that *the Son of man hath power on earth to forgive sins, and that if any man is in Christ he is a new creature, old things are passed away; behold, all things are become new.* Matt. ix. 6. 2 Cor. v. 17.

Till this is thy happy experience, pray (as the drawings of the Father, and convictions of the Spirit will enable thee) earnestly pray for living faith, for a *faith* that may be to thee *the substance of the pardon thou hopest for, and the evidence of the great sacrifice thou dost not see, but which our divine surety really offered upon the cross for thee.* Consider how deplorable a thing it is, that thou shouldst be prevented from claiming, receiving, enjoying the delightful knowledge of thy interest in the Redeemer's death; when his pardoning love, and *the word of his grace,* offer it thee *without money and without*

*price*, and absolutely nothing but infatuating unbelief or spiritual sloth, keeps thee from the invaluable blessing. Be not satisfied idly to wait in the divine ordinances, till thou *seest the kingdom of God come with power*; but as the *vio-*  
*lent do, take it by force.*

Prisoner of hope, be strong, be bold,  
Cast off thy doubts, disdain to fear,  
Dare to believe, on Christ lay hold;  
Wrestle with Christ in mighty prayer:  
Tell him, I will not let thee go,  
Till I thy name, thy nature know.

Be attentive to the calls of the Spirit, and follow the drawings of the Father, till they bring thee to the Son; and keep thine eye upon the dawning light of the gospel, till *the morning-star arise in thy heart*. Venture, confidently venture upon the boundless mercy of God in Jesus Christ. If a spirit of infirmity bows thee down, yield not to it, *seventy times seven times*, try to arise and look up, calling aloud for help against it. Say, if possible *with tears*, as the distressed father in the gospel, *Lord, I believe, or, Lord I would believe, help thou my unbelief*: Or with tempted Job, *Though thou slay me, yet will I trust in thee*.

In this manner knock with the earnestness of the importunate widow, till the door of faith open, and thou begin to *see the salvation of God*.  
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But stop not here at the threshold of Christianity. *Have boldness to enter into the holiest by the blood of Jesus.* Go on from faith to faith, till thy day of Pentecost is fully come, till thou art endued with power from on high, baptized with the Holy Ghost and with fire, and sealed with that holy Spirit of promise, which Christ received of the Father, and abundantly shed on his servants and handmaids, when he was glorified. Compare Matt. iii. 11. Eph. i. 13. John vii. 39. Acts i. 5, 8, and ii. 33, 39, and viii. 15, and xix. 2. John vii. 39. Tit. iii. 6.

In the mean time, use all the means of grace with an eye to their end; *stir up the gift of hope that is in thee*; and to raise thy drooping expectation, receive the encouraging testimony of God's redeemed, praising people, whose hearts and tongues are ready to testify to thy ears, what the following lines declare to thine eyes.

V. *That which we have seen and heard declare we unto you, that you also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ. For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and is manifested unto us. Yes, we have found him, of whom Moses and the prophets did write. From blessed experience we declare, that the Messiah is come, that his essence is Love incarnate, his name free Salvation, and his delight*  
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the eternal happiness of the children of men. *He is the chief among ten thousand prophets, priests, kings, and favours; he is altogether lovely.* We staked our souls upon his eternal truth, and it was done to us, both according to his word and our faith: Therefore with humble joy we declare, that he answers the prayers, and delivers the souls of perishing sinners, as graciously as he did in the days of his flesh.

Upon trials, a thousand times successfully repeated, we proclaim him the help of the helpless, the hope of the hopeless, the health of the sick, the strength of the weak, the riches of the poor, the peace of the disquieted, the comfort of the afflicted, the light of those that sit in darkness, the companion of the desolate, the friend of the friendless, the way of the bewildered, the wisdom of the foolish, the righteousness of the ungodly, the sanctification of the unholly, the redemption of captives, the joy of mourners, the glory of the infamous, and in a word, the salvation of the lost.

Though he was the Creator of men and angels, he vouchsafed to be born of a woman, that we, the wretched offspring of degenerate Adam, might be born again, born of God. Though he had stretched forth the heavens like a curtain, and bespangled them with stars innumerable; he wrapped himself in the scanty fading garment of our flesh, and put on the vail  
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of our miserable humanity, that we might be invested with the glory, and communicable perfections of the divine nature. Though he was the King of kings, and Lord of lords, he did not disdain to take upon him the form and office of a servant, that we might be delivered from the slavery of Satan; and that angels might be sent forth to minister for us, who are the heirs of salvation. Though he was the *fulness of him who fills all in all*, he worked, that we might not want; toiled, that we might rest; and endured hunger and thirst, that we might taste the hidden manna, eat the bread of life, and drink with him the mystic wine of his Father's kingdom. His omnipotent word covers a thousand hills with verdure, and clothes millions of creatures with rich furs, glittering scales, and shining plumage; but O infinite condescension! he submitted to be stript of his plain raiment, that our shame might not appear; he became naked, that we might be adorned with robes of righteousness, and garments of salvation. Though his riches were immense and unfearchable like himself, though heaven was his throne, and earth his footstool, he became poor, and was destitute of a place where to lay his head, that we might be rich in faith here, and heirs of the kingdom hereafter. Though he was, is now, and ever shall be the joy of the heavenly powers, and the object of their deepest adoration; he was voluntarily

tarily despised of men, that we might be honoured of God: He was acquainted too with griefs, that we might rejoice with joy unspeakable, and full of glory. Though supreme Lawgiver and Judge of all, matchless love made him yield to be judged, and unjustly condemned at Pilate's bar, that we might be honourably acquitted, and gloriously rewarded before his awful tribunal. Though archangels laid their crowns at his feet, and Seraphims veiled their faces before him, unable to stand the dazzling effulgence of his glory; he suffered himself to be derided, scoffed, spit upon, scourged, and crowned with thorns; that we might be acknowledged, applauded, embraced, and presented with never-fading crowns of righteousness and glory. *The Lord of Hosts* is his name; he is deservedly called *Wonderful Counsellor, the everlasting Father, the mighty God, the Prince of Peace*; cherubic legions fly at his nod; and yet, astonishing humiliation! *His shoulders, on which is laid the government* of the world, felt the infamous load of a malefactor's cross; and barbarous soldiers followed by an enraged mob, led him as a lamb to the slaughter, that we might be delivered from the heavy curse of the law, and gently conveyed by celestial Powers into Abraham's bosom. *Let all the angels of God worship him*, is the great decree, to which the heavenly hierarchy submits with incessant transports of the most ardent devotion: and yet, he

he was crucified as an execrable wretch, guilty of treason and blasphemy; that we, daring rebels and abominable finners, might be *made kings and priests unto God*, partaking of *his* highest glory, as he partook of *our* deepest shame: And, to crown his loving kindness, he expired in the midst of rending rocks, and a supernatural darkness; that we might feel his tender mercies, and be indulged with the light of heaven, when we go through the dreary valley of the shadow of death, to reap the joys of eternal life.

Survey this wond'rous cure :  
 And at each step let higher wonder rise !  
 Pardon for infinite offence ! and pardon  
 Through means that speak its value infinite !  
 A pardon bought with blood ! with blood divine !  
 With blood divine of him, we made our foe !  
 Persisted to provoke ! though woo'd and aw'd,  
 Bless'd and chastis'd, bold, flagrant rebels still !  
 Bold rebels 'midst the thunders of his throne !  
 Nor we alone ! a rebel universe !  
 Yet for the foulest of the foul he dies.

But this is not all : Having *through the grace of God tasted death for every man*, and perfumed the grave for believers,

He rose ! He rose ! He broke the bars of death.  
 Oh the burst gates, crush'd sting, demolish'd  
 throne,

Last gasp of vanquish'd death! Shout, earth  
and heav'n,

This *sum of good* to man; whose nature, then,  
Took wing, and mounted with him from the  
tomb!

Then, then, we rose; then first humanity  
Triumphant, pass'd the chrystal gates of light.

YOUNG.

O the depth of the mystery of faith! O the breadth, the length, the height of the love of Christ! All his stupendous humiliation from his Father's bosom, through the virgin's womb, to the accursed tree; all his astonishing exaltation, from the dust of the grave, and the sorrows of hell, to the joys of heaven, and the highest throne of glory; all this immense progress of incarnate love—all, all is ours! His mysterious incarnation re-unites and indears us to God; his natural birth procures our spiritual regeneration; his unspotted life restores us to a blissful immortality; his bitter agony gives us calm repose; his bloody sweat washes away our manifold pollutions; his deep wounds distil the balm that heals our envenomed sores; his perfect obedience is our first title to endless felicity; his full atonement purchases our free justification; his cruel death is the spring of immortal life; his grave, the gate of heaven; his resurrection, the pledge of glory; his ascension, the triumph of our souls; his sitting at the  
right



right hand of the Majesty on high, the earnest of our future coronation and exalted felicity; and his prevailing intercession, the inexhaustible fountain of all our blessings.

Come then, conscious Sinner, come to the feast of pardoning love; taste with us, that the Lord is gracious. Let not a false humility detain thee, under pretence, that "thou art not yet humbled and broken enough for sin." Alas! who can humble thee but Jesus, that says, *Without me ye can do nothing?* And how canst thou be broken, but by falling upon this chief corner stone? If humiliation and contrition are parts of the salvation which he merited for thee, is it not the quintessence of self-righteousness, to attempt to attain them without him? Away then, for ever away with such a dangerous excuse.

Nor let the remembrance of thy sins keep thee from the speediest application to Jesus for grace and pardon. What! though thy crimes are of the deepest dye, and most enormous magnitude; though they are innumerable as the sand on the sea shore, and aggravated by the most uncommon and horrid circumstances; yet thou needest not despair: He has *opened a fountain for sin* of every kind, *and uncleanness* of every degree; *his blood cleanses from ALL sin.*

He is a Redeemer most eminently fitted, a Saviour most compleatly qualified to restore corrupt, guilty, apostate, undone mankind; the

vilest of the vile, the foulest of the foul not excepted. He is *almighty*, and therefore perfectly able to restore lapsed powers, root up inveterate habits, and implant heavenly tempers. He is *love* itself, compassionate, merciful, pardoning *love*, become incarnate for thee. And shall he, that spared not his own life, but delivered himself up for us all—shall he not with his own blood, also freely give us all things?

Behold, oh behold him with the eye of thy faith: Cruelly torn with various instruments of torture, he hangs aloft on the accursed tree, between two of the most execrable malefactors; and there, insulted more than they, he bears our infamous load of guilt. *He knows no sin, and yet he is made sin for us: He becomes a curse, to redeem us from the curse of the law: His own self bears our sins in his own body on the tree: He is wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace is upon him, God hath laid on him the iniquity of us all, and with his stripes we are healed.*

See, PARDON FOR LOST SINNERS is written with pointed steel and streaming blood, on his pierced hands and feet: The double flood issuing from his wounded side, more than seals the dear-bought blessing: The hand-writing against us is nailed to his cross, and blotted out with his precious blood: His open arms invite, draw, and welcome returning prodigals; and there encircled, the worst of sinners may find a safe  
and

and delightful retreat, a real and present heaven.

O sinner, let thy heart fly thither on thy wings of eager expectation and impetuous desire--By all that is near, dear, and sacred to thee, fly--Fly from eternal death--Fly for eternal life. The *law*, violated by ten thousand transgressions, pursues thee with ten thousand curses: The sword of *divine Vengeance* flames over thy devoted head: *Sin*, the sting of death, has been a thousand times shot into thy wretched breast; its subtle and dire poison continually works in thy hardened, or distressed heart: *Guilt*, the sting of sin--the never-dying worm, perpetually benumbs thy stupid soul, or gnaws thy restless conscience: *Raging Lusts*, those sparks of the fire of hell, which nothing but the blood of the cross can quench; or *fierce Passions*, those flashes of infernal lightning, that portend an impending storm, frequently break out in thy benighted soul; an heart-felt pledge of tormenting flames: *Satan*, whom thou hast perhaps invoked by horrid imprecations, goes about as a roaring lion, seeking to ensnare his careless votary, or devour his desperate worshipper: *Death* levels his pointed spear, at thy thoughtless or throbbing heart: *Hell* itself is moved from beneath, to meet thee at thy coming; and *the Grave* gapes at thy feet, ready to close her hideous mouth upon her accursed prey.

Fly then, miserable sinner—if thy flesh is not brass, and thou canst not dwell with everlasting burnings fly for shelter to the bloody cross of Jesus. There thou wilt meet *him, who was, and is, and is to come*; Emmanuel, God with us, who appeared as the son of man, to make his soul an offering for sin, for thy sin; and saved thy life from destruction, by losing his own in pangs, which made the sun turn pale, shook the earth, and caused the shattered graves to give up their dead.

He is even now near to thy heart; he stands at the door, and gently knocks by the word of his grace. If thou hearest his voice, and openest by believing, he will come in; the word of reconciliation shall be powerfully ingrafted in thy heart; thou shalt know, experimentally know the *truth*, and the *truth* shall make thee free. Assured that he hath by himself purged thy sins, abolished death, and brought life and immortality to light through the gospel, thou shalt sup with him and he with thee; thou shalt eat the bread of God, which came down from heaven, to give life to a perishing world. Evangelical *truth* received by faith, will heal, nourish, comfort, and sanctify thy soul.

But perhaps thy guilty heart receives no consolation from these lines. Thou still considerest Christ only as a severe Lawgiver, or as an inflexible Judge; and not as the *propitiation for thy sins*, and thy gracious, all-prevailing Advocate with the Father. Oh! how dost thou wrong  
both

both him, and thyself, by such false conceptions ! And how soon would thy gloomy fears give place to triumphant joy, if thy thoughts of him corresponded with his gracious designs concerning thee !

Wouldst thou know him better ; behold him through the glass of his word, and not through the mist of thy fears ; and thou wilt see that, far from watching over thee for evil, he fixes upon thee the piercing eye of his redeeming love ; waits, that he may be gracious to thy soul, and calls, continually calls for thee, Oh ! if thou hast an ear listen, and as thou listenest, wonder at the kind reviving words, which proceed out of his mouth.

VI. \* ‘ Comfort ye, comfort ye my people,  
‘ says the Lord ; speak ye comfortably to Jeru-  
‘ salem, and cry unto her, that her warfare is

Z 3.

‘ ac-

\* This part of the Address is almost literally transcribed from the scripture, and it is designed for none but mourners in Sion, dejected sinners, who are backward to come to Christ, that they may have life. These want *line upon line*, and invitation upon invitation ; and it is well if, after all, they are encouraged to come. As for full souls, I know they will loath this honey-comb. But while they complain, “ it has too many cells, and they are filled with the same thing ; ” some poor hungry hearts will say, “ *One thing is needful* for us. We cannot have too much virgin-honey ; its sweetness makes amends for the want of variety. If the manna falls abundantly round our tents, it will stir us up to praise, and not to murmur. Fulness of the bread of life will not make us wax fat and kick like Jeshurun, but bless God for his rich profusion, with the disciples, we shall even *gather the fragments that nothing be lost.*”

‘ accomplished, and her iniquity is pardoned ;  
 ‘ for, in me, she hath received of the Lord’s  
 ‘ hand double for all her sins : He is well pleas-  
 ‘ ed for my righteousness sake, I have magnified  
 ‘ the law, and made it honourable ; I have been  
 ‘ lifted up, and now I draw all men unto me.  
 ‘ My delights are with the sons of men, and  
 ‘ therefore am I exalted, that I may have mercy  
 ‘ upon them. Behold, I come with a strong  
 ‘ hand, my reward is with me, and my work  
 ‘ before me. Every valley shall be exalted,  
 ‘ every mountain and hill shall be made low ;  
 ‘ the crooked shall be made straight, and the  
 ‘ rough places plain ; my glory shall be reveal-  
 ‘ ed, and all flesh shall see it together.’

‘ Harken unto me, ye stout-hearted, that  
 ‘ are far from righteousness ; I bring near my  
 ‘ righteousness, it shall not be far off, and my  
 ‘ salvation shall not tarry. Seek ye me while I  
 ‘ may be found, call upon me while I am near :  
 ‘ Return unto me, and I will have mercy upon  
 ‘ you ; and though ye have only done evil be-  
 ‘ fore me from your youth, I will abundantly  
 ‘ pardon : For my thoughts are not revengeful  
 ‘ as your thoughts, nor my ways unloving as  
 ‘ your ways : In me you shall be saved with an  
 ‘ everlasting salvation.’

‘ Come therefore unto me, all ye that travel  
 ‘ and are heavy laden, and I will give you rest :  
 ‘ My yoke is easy, my burden light, and my  
 ‘ rest glorious. Ho ! every one that thirsteth  
 ‘ come

‘ come ye to the waters, and he that hath no  
‘ money; come ye, buy and eat all that can  
‘ revive, strengthen and delight your souls;  
‘ yea, come, buy wine and milk without money  
‘ and without price. Wherefore do ye spend  
‘ your money for that which is not bread, and  
‘ your labour for that which satisfieth not?  
‘ Harken diligently unto me, eat that which  
‘ is good, and let your soul delight itself in fat-  
‘ nefs. Incline your ear, and come unto me;  
‘ hear, and your soul shall live: I will make  
‘ an everlasting covenant with you, even the  
‘ sure mercies of David, and you shall all know  
‘ me, from the least to the greatest; for I will  
‘ forgive your iniquity, and remember your sin  
‘ no more.’

‘ Oh, if thou knewest the gift of God,  
‘ wretched sinner, and who it is that saith unto  
‘ thee, *If any man thirst, let him come to me and  
‘ drink,* thou wouldst have asked of him, and he  
‘ would have given thee living water; a well, a  
‘ fountain of it would have sprung up in thee  
‘ unto everlasting life; yea, out of thy belly,  
‘ thy inmost soul, rivers of living water, the  
‘ greatest abundance of the purest joy, would  
‘ have flowed for ever. I, even I, am he, that  
‘ blotteth out thy transgressions for my own sake,  
‘ and will not remember thy sins: I will guide  
‘ thee continually, and satisfy thy soul in  
‘ drought; and thou shalt be like a watered gar-  
‘ den, or like a spring of water, whose waters do  
‘ not fail.’

‘ O

‘ O how often would I have gathered thee in  
 ‘ years past, as a hen gathers her brood under  
 ‘ her wings ! How often would I have led thee,  
 ‘ as an eagle fluttereth over her young, spread-  
 ‘ eth abroad her wings, taketh them, and bear-  
 ‘ eth them ! but thou wouldst not. Neverthe-  
 ‘ less, this is still the day of my power, mercy,  
 ‘ and love : I pardon those whom I reserve, and  
 ‘ I will yet be pacified towards thee, for all that  
 ‘ thou hast done. I was angry with thee, but  
 ‘ mine anger is turned away, my thoughts to-  
 ‘ wards thee, are thoughts of peace, and I am  
 ‘ become thy salvation. Come then, let us  
 ‘ now reason together, and though thy sins be  
 ‘ as scarlet, they shall be as white as snow ;  
 ‘ though they be red like crimson, they shall be  
 ‘ as wool.’

Why does not thy drooping heart, O sinner, leap for joy, or melt with gratitude, at these tender invitations of thy Saviour? Thinkest thou, they do not belong to thee? Dost thou suppose, that Jesus, who is all purity and holiness, must turn away with abhorrence from such a guilty, polluted, and abominable creature as thou art?—One so void of all good, so full of all evil, so compleatly lost and undone as thou seeest thyself? Art thou afraid that thy relapses into sin have been so frequent, and thy backslidings so multiplied, that hope, which comes to all, can no more come to thee? Or does the

enemy



enemy of thy soul suggest thou art careless, hardened, or sunk in stupid unbelief?—Does he insinuate, thou hast so long trifled with divine grace, art gone such lengths in horrid wickedness, or hast contracted such unconquerable habits of indulging thy carnal mind, or following thy vain imaginations, that infinite mercy can no longer pardon thy sins, or infinite power change thy nature? Art thou even tempted to believe, thou hast committed the sin against the Holy Ghost, and art almost, if not altogether, given up to a reprobate mind? O check those gloomy, despairing thoughts; resist the devil; and give place to more true and honourable sentiments of Jesus.

Wherefore dost thou doubt, O thou of little faith? Is any thing too hard for the Lord? Are not all things possible with God? Can the Almighty, who became incarnate to die, as man, in thy place, want either ability or willingness to help thee, be thy case ever so deplorable and desperate? Are not darkness or light, sickness or death, all one to him, who is *the light of the world, and the Prince of life*; and who, with a word or a touch raised the dead, whether they were yet warm on a bed, cold in a coffin, or already putrified in a grave?

Confine not then, poor dejected sinner, thy Saviour's boundless mercy within the narrow limits of thy unbelieving thoughts. Get scriptural views of his pardoning love, and true discoveries

coveries of his redeeming power. To guess aright at the prodigious extent of his mercy, lift up the dim eyes of thy struggling faith, and behold a great multitude, which no man can number, standing before the throne, with their robes washed, and made white in the blood of the Lamb.

Among those countless monuments of divine mercy, those illustrious trophies of free grace, see *David*, who, after having been admitted to close communion with God, plunged for ten months in the horrible guilt of adultery, treachery, hypocrisy, and murder!—See *Paul*, once so fierce an enemy to the truth, so fiery a blasphemer of Jesus, so raging a persecutor of the saints, that his very *breath* was *threatnings and slaughter against them!*—See *Peter*, who, after a great profession of faithfulness, and upon an apparently slight temptation, denied three times his Master, his Saviour, and his God, in his very presence—*Peter* guilty of lying, cursing, and perjury; immediately after he had been apprised of the imminent temptation, and armed against it, both by receiving the holy sacrament at our Lord's own hand, and being admitted to see his wonderful agony, and glorious miracles. These, and thousands more agree to tell thee, *For this cause we obtained mercy, that in us first, Jesus Christ might shew forth all long-suffering, for a pattern to them, which should hereafter believe on him to life everlasting.*

If all these witnesses do not silence thy doubts, and encourage thy hopes; Jesus himself, the faithful and true witness, will yet plead the cause of his dying love, against thy unbelieving fears: Thy gracious Advocate with God, will yet be God's condescending Advocate with thee. O let thy clamorous conscience keep silence, while he preaches to thee the everlasting gospel of his grace. And if to-day thou hearest his voice, harden not thy heart, come out of the cave of unbelief, wrap thyself in the mantle of divine mercy, and worship the pardoning God, the God of never-failing truth, and everlasting love.

Gracious Saviour! make thine own words spirit and life to the soul thou hast formed by thy breath, and purchased with thy blood.—Blessed Comforter! While thy precious sayings strike the eyes of this hopeless Reader, let the love which thou sheddest abroad, soften, melt, and revive his poor, oppressed heart, and let salvation come this day to the house of a son or daughter of Abraham! A touch, a breath from thee will break the bars of iron, burst the gates of brass, and make the everlasting doors lift up their heads, that the King of glory may come in.

*Who is this King of glory? Who is this, that cometh from Edom, with dyed garments from Bozrah? This, that is glorious in his apparel, travelling in the greatness of his strength?*

‘I, that speak in righteousness, mighty to  
‘ save.

‘ save. I have trodden the wine-press alone,  
‘ mine own arm hath brought salvation unto  
‘ me, salvation for the lost : It is gone forth ;  
‘ my righteousness is near ; the isles shall wait  
‘ on me, and on my arm shall they trust. The  
‘ Spirit of the Lord God is upon me : He hath  
‘ anointed me to preach good tidings to the  
‘ meek ; he hath sent me to bind up the broken-  
‘ hearted, to proclaim liberty to the captives,  
‘ and the opening of the prison to them that are  
‘ bound, to comfort all that mourn, and by the  
‘ blood of the covenant, to send forth the pri-  
‘ soners out of the pit where there is no water.’

‘ Fear not therefore, thou worm Jacob, I am  
‘ the first and the last, he that liveth and was  
‘ dead, and behold, I am alive for evermore.  
‘ Yes, I ever live to make intercession for thee ;  
‘ and because I live, thou shalt live also. All  
‘ power is given, all judgment is committed to  
‘ me in heaven and earth : I have the keys of  
‘ death and hell : A Jonah who cries to me out  
‘ of the very belly of hell, is not out of the reach  
‘ of my gracious and omnipotent arm.’

‘ Who art thou that hast feared continually  
‘ every day, because of the fury of the oppres-  
‘ sor, as if he were ready to destroy ? I, even I  
‘ am he that comforteth thee. I bring glad ti-  
‘ dings of great joy, which shall be to all peo-  
‘ ple. I have triumphed over all thine enemies  
‘ on the cross. I have led captivity captive, and  
‘ received gifts for men, even the promise of the  
‘ Father,

' Father, that the Lord God the Spirit may dwell  
 ' in them. At my command the great, the evan-  
 ' gelical trumpet is blown, and they that are  
 ' ready to perish in the land of Assyria, and the  
 ' outcasts in the land of Egypt do come, and are  
 ' welcome to mount Sion. Hasten with them,  
 ' thou captive exile, hasten to me, that thou  
 ' mayst be loosed, and that thou shouldst not die  
 ' in the horrible pit of thy natural state.'

' Thy helplessness is no hinderance to my  
 ' loving-kindness: I break not the bruised reed,  
 ' I quench not the smoking flax: I uphold all  
 ' that fall, I raise up all those that are bowed  
 ' down: I say to the prisoners, Go forth; and  
 ' to them that are in darkness, Shew yourselves:  
 ' I strengthen the weak hands, and confirm the  
 ' feeble knees: I say to them, that are of a fear-  
 ' ful heart, Be strong, fear not; behold, I will  
 ' come with vengeance and a recompence, I will  
 ' come and save you.'

' My tender mercies are over all my works.  
 ' When the poor and needy seek water, and  
 ' there is none, and their tongue faileth for  
 ' thirst; I, the Lord, will hear them; I the  
 ' God of Israel, will not forsake them. I will  
 ' open rivers in high places, I will make the  
 ' wilderness a pool, and the dry land springs of  
 ' water.'

' It is true, thou hast sinned with an high  
 ' hand, both against thy light, and against my  
 ' love; but how shall I give thee up, Ephraim?

‘ How shall I deliver thee, sinner? How shall  
‘ I make thee as Admah, and set thee as Zebo-  
‘ im, those rebellious cities, on which I poured  
‘ my flaming vengeance? My heart is turned  
‘ within me, my repentings are kindled together;  
‘ I will not destroy thee; for I am God and  
‘ not man. I have seen thy ways, and will heal  
‘ and lead thee, and restore comfort to thee; for  
‘ I create the fruit of the lips, Peace! peace to  
‘ him that is afar off, and to him that is near, I  
‘ will heal him.’

‘ Thou hast not chosen me, but I have chosen  
‘ thee; thou art my servant, fear not, for I am  
‘ with thee; be not dismayed, for I am thy  
‘ God. My strength is sufficient for thee; I  
‘ will help thee; yea, I will uphold thee with  
‘ the right hand of my righteousness. They  
‘ that war against thee shall be as nothing, for I  
‘ the Lord thy God will hold thy right hand,  
‘ and make my strength perfect in thy weakness.  
‘ I will bring thee by a way thou hast not  
‘ known. I will make darkness light before  
‘ thee, and crooked paths strait: When thou  
‘ passest through the waters, I will be with thee,  
‘ and when thou walkest through the fire, thou  
‘ shalt not be burnt, neither shall the flame kin-  
‘ dle upon thee, for I am the Lord, thy Saviour  
‘ and thy God. I have carried thee from the  
‘ womb, and even to hoary hairs will I bear and  
‘ deliver thee.’

‘ There-

' Therefore hear now this, thou afflicted and  
 ' drunken, but not with wine : I will not con-  
 ' tend for ever, neither will I be always wroth ;  
 ' for the spirit would fail before me, and the soul  
 ' which I have made. I turn the water of af-  
 ' fliction into the wine of consolation. Behold  
 ' I take out of thy hand the cup of trembling,  
 ' even the dregs of the cup of my fury : thou  
 ' shalt no more drink it again ; I will put it in-  
 ' to the hand of them that afflict thy soul ; and  
 ' in the room of it, I give thee the cup of the  
 ' New Testament in my blood, shed for the re-  
 ' mission of sins : It is now ready, draw near,  
 ' drink thou of it, and taste that I am gracious.

' Come near, that I may speak a word in sea-  
 ' son to thy weary spirit. Why standest thou  
 ' afar off? Come near, I say, that my soul may  
 ' may bless thee. Let me shew thee my glory,  
 ' and proclaim my soul-reviving name : *The*  
 ' *Lord! The Lord God! merciful and gracious, long-*  
 ' *suffering, and abundant in goodness and truth,*  
 ' *keeping mercy for thousands, and forgiving ini-*  
 ' *quity, transgression, and sin!* Let me wash thy  
 ' heart from iniquity, guilty sinner ; for unless  
 ' I wash thee, thou hast no part with me. Un-  
 ' less thou art born again of water and of the  
 ' Spirit, thou canst not see the kingdom of God.  
 ' But this is the covenant of promise which I  
 ' make with thee : I will sprinkle clean water  
 ' upon thee, and thou shalt be clean ; a new  
 ' heart will I give thee, and a new spirit, even

‘ my own Spirit, will I put within thee, and thou  
 ‘ shalt be compleatly born of God ; and at that  
 ‘ day thou shalt know that I am in the Father,  
 ‘ and thou in me, and I in thee.’

‘ Who is he that condemneth ? It is I, who  
 ‘ died for thy sins, yea rather, who rose again  
 ‘ for thy justification, who am even at the right  
 ‘ hand of God, who also make intercession for  
 ‘ thee. The same compassionate love, that made  
 ‘ me weep over ungrateful Jerufalem, and groan  
 ‘ over dead Lazarus, made me bleed and die for  
 ‘ thee. O that in this thy day, thou mayst  
 ‘ know the things that belong unto thy peace,  
 ‘ and the efficacy of that sacrifice, by which I  
 ‘ have for ever perfected them that are sancti-  
 ‘ fied ! O that unbelief, so injurious to me,  
 ‘ and so pernicious to thee, may no longer hide  
 ‘ my love from thine eyes !’

‘ What ! afraid of my purity, art thou ready  
 ‘ to cry out as my apostle, *Depart from me, O*  
 ‘ *Lord, for I am a sinful man ?* And dost thou  
 ‘ tremble at my words as a criminal at the sen-  
 ‘ tence of his judge ? O be of good cheer, it  
 ‘ is I, be not afraid. Am not I thy light and  
 ‘ strength, thy shield and buckler, thy tower  
 ‘ and resting place, thy strong hold whereunto  
 ‘ thou mayst always resort, thy castle and for-  
 ‘ tress, the horn also of thy salvation, and thy  
 ‘ refuge ? As for thy sins, if thou desirest to part  
 ‘ with them, they will no more hinder me from  
 ‘ visiting thee, than the sickness of a patient pre-  
 vents



‘ vents a physician from giving him his attendance.’

‘ I know thou art a sinner—a great sinner: For this cause came I down from heaven to Bethlehem—to Gethsemane—to Calvary. I know thine iniquities are more in number than the hairs of thy head; like a fore burden, they are too heavy for thee to bear; and therefore have I borne them for thee in my own body on the tree. I came not to call the righteous, but sinners to repentance: I am the man that receiveth sinners, and eateth with them: I am the friend of returning publicans and harlots; all manner of sins and blasphemies shall be forgiven them through faith in my blood: God was in me reconciling the world unto himself, not imputing their trespasses unto them: And now, I beseech thee, be *thou* (for one) reconciled to God; for in me God is reconciled to *thee*, thy sin is covered, and thine iniquity forgiven.’

‘ Great as thy crimes are, poor mourner in Zion, I upbraid thee not with them; my infinitely meritorious sacrifice, hath long ago atoned for their heinousness, and now I cast the mantle of my pardoning love over their multitude: Thou art ashamed of them, and shall I be ashamed of thee?—Far be the thought from thee—I glory in extending my boundless mercy to such miserable objects as thou art. This is a faithful saying, and worthy

‘ thy of all men to be received, that I came into  
 ‘ the world to save sinners : and if with my ser-  
 ‘ vant Paul, thou seeft thyself the *chief* of them,  
 ‘ let me do the *chief* part of the errand, on which  
 ‘ I came; look unto me—partake with him of  
 ‘ my *richest* falvation—lofe thy cares in the bo-  
 ‘ som of my mercy—and receive the atonement  
 ‘ I made for thee, but receive it *now* ; for I have  
 ‘ heard thee in a time accepted, and in the day  
 ‘ of falvation have I succoured thee : Behold,  
 ‘ *now* is the accepted time : Behold, *now* is the  
 ‘ day of falvation, the day in which I bind up  
 ‘ the breach of my people, and heal the ftroke  
 ‘ of their wound.’—

‘ Whence arife, O poor finner, thy backward-  
 ‘ nefs and mifgivings? I have ransomed thee  
 ‘ from the power of the grave, and thou art  
 ‘ mine : I come to heal thee, and reveal to thee  
 ‘ the abundance of peace and truth : I bring  
 ‘ thee a cure for thy wounded confcience, and  
 ‘ and faving health for thy fin-diftempered foul!’

‘ In a little wrath, and for a fmall moment, I  
 ‘ have hid my face from thee ; but with ever-  
 ‘ lafting kindnefs will I have mercy on thee ;  
 ‘ for I am the Lord thy Redeemer. Believe it,  
 ‘ and faith will work by love, and love will caft  
 ‘ out fear : Thus fhalt thou take hold of my  
 ‘ ftrength, that thou mayft make peace with me ;  
 ‘ and thou fhalt make peace with me ; for I am  
 ‘ ftrength to the needy in his diftreffs, an hiding-  
 ‘ place from the wind, a covert from the tem-  
 ‘ peft,

‘pest, as rivers of water in a dry place, and as  
 ‘the shadow of a great rock in a weary land.

‘Come then, be not of them that draw back  
 ‘from me to perdition, but of them who be-  
 ‘lieve to the saving of the soul. Far from cast-  
 ‘ing away thy little confidence, which hath  
 ‘great recompence of reward, hold it fast; re-  
 ‘sist even unto blood, striving against the damn-  
 ‘ing sin of unbelief; trust in me for ever, for  
 ‘in me Jehovah thy righteousness, is everlast-  
 ‘ing strength; and let me no longer complain,  
 ‘that thou (one of my oppressed people in spi-  
 ‘ritual Egypt) wilt have none of me, and wilt  
 ‘not even come to me, that thou mightest have  
 ‘life more abundantly.’

‘Not by works of righteousness which thou  
 ‘hast done, but according to thy mercy I saved  
 ‘thee. I am the Lamb slain from the founda-  
 ‘tion of the world. What my gracious pur-  
 ‘pose plann’d before time, I have executed in  
 ‘time. My life and death have compleated  
 ‘the wonderful bridge, by which thou canst go  
 ‘over the great deep fixed between an holy God,  
 ‘and thy sinful soul. Concerning a main arch  
 ‘of this mighty work, with one of my last  
 ‘breaths I said, *It is finished*; and I now con-  
 ‘firm the glad tidings with regard to the whole.  
 ‘With my right hand, and with my holy arm,  
 ‘I have gotten myself the victory, and parted  
 ‘for thee, not the waves of the red sea, but the  
 ‘dreadful billows of the fiery gulph. And now

‘ I return to see thee safe over. Leave only the  
 ‘ world and sin behind, and walking by faith,  
 ‘ follow me through the regeneration to a throne  
 ‘ of glory.’

‘ Whence arises, Sinner, this backwardness  
 ‘ to trust in my promise, and venture after me?  
 ‘ Dost thou suspect the sincerity of my tenders  
 ‘ of grace? And by thinking, that I secretly  
 ‘ except thee from my mercy, when I offer it  
 ‘ thee openly, dost thou still make me a dissem-  
 ‘ bler, a liar? O wrong me not so far. I am  
 ‘ the Truth itself: I abhor dissimulation in my  
 ‘ creatures: And I, that say a man should not  
 ‘ use deceit, shall I use deceit? Shall I have  
 ‘ concord with Belial? Shall there be an agree-  
 ‘ ment between the faithful Witness, and the  
 ‘ father of lies? Shall I sentence him, that  
 ‘ loveth a lie, to the lake that burneth with fire  
 ‘ and brimstone, and be guilty of making one  
 ‘ myself? Horrible to suppose! Reject the blas-  
 ‘ phemous thought, Sinner, it wounds me in  
 ‘ the tenderest part.’

‘ No, no, I do not put on a mask of pretended  
 ‘ love, to hide a rancorous, unforgiving tem-  
 ‘ per: The general invitation that formerly pas-  
 ‘ sed my lips, is still the very language of my  
 ‘ heart, *Whosoever will, let him come and take of*  
 ‘ *the water of life freely*; and the promise, which  
 ‘ I formerly made, is still firmer than the pillars  
 ‘ of heaven, *Him that cometh unto me, I will in no*  
 ‘ *wise cast out*. Let these words, like incorrup-  
 ‘ tible

‘ tible seed, beget thee again to a lively hope,  
 ‘ and help thee to stir thyself up to lay hold on  
 ‘ me, and my great salvation.’

‘ I grant *that no man cometh unto me, except the*  
 ‘ *Father draw him*: But does he not say; I have  
 ‘ loved thee with an everlasting love, therefore  
 ‘ *with loving-kindness, with the cords of a man,*  
 ‘ *with the bands of love have I drawn thee?* Does  
 ‘ he not draw thee even now? Who stirs thee  
 ‘ up to repentance? Who raises in thee a desire  
 ‘ of coming unto me by prayer? Who indulges  
 ‘ thee at times with sweet hopes and alluring  
 ‘ joys, to encourage thee to come? Is it not  
 ‘ my Father, and thine, thou poor starving  
 ‘ prodigal? And that nothing may be wanting  
 ‘ on his part to make thee come, to drawing  
 ‘ does he not add driving? Does he not obstruct  
 ‘ all thy prospects of creature-happiness, and  
 ‘ blast all thy worldly, yea, and all thy self-  
 ‘ righteous schemes? And while he touches thy  
 ‘ heart with the rod of distress, does he not lay  
 ‘ the scourge of affliction on thy back, and put  
 ‘ this gracious invitation in thy hand? Away  
 ‘ then with thy hard thoughts of my Father:  
 ‘ He and I are a flame of eternal love: I and the  
 ‘ Father are one.’

‘ Neither say thou in thy heart, This is a  
 ‘ day of trouble, rebuke, and blasphemy; the  
 ‘ children are come to the birth, and there is  
 ‘ not strength to bring forth. Shall I bring to  
 ‘ the birth, and not give strength according to  
 the

' the day? Dost thou fear that my zeal, my  
 ' strength, and the founding of my bowels to-  
 ' wards thee are restrained? Am not I Jesus  
 ' still? Is my love waxed cold that it cannot  
 ' pity? Is my hand shortened at all that it can-  
 ' not save? Is mine ear heavy that it cannot  
 ' hear? Or have I no power to deliver? Behold,  
 ' at my rebuke I dry up the sea, I clothe the  
 ' heavens with blackness; and if in the greatest  
 ' storm, I say to the raging billows, *Be still!*  
 ' There is a great calm: Fear not then: the  
 ' zeal of the Lord of hosts—my zeal will do  
 ' this, and more for thy soul; yea, I will do for  
 ' thee exceeding abundantly above all that thou  
 ' canst ask or think.'

' I see what passes in thy heart, O thou un-  
 ' wise and slow of heart to believe, all that I  
 ' and my prophets have spoken: I read thy new  
 ' excuses. Thou sayst thou dost not suspect  
 ' me, my faithfulness and my power; but thy-  
 ' self, thy helplessness and the treachery of thy  
 ' own desperately wicked heart.—What, shall  
 ' this fore evil hinder thee from coming to me,  
 ' who alone can remedy it? Wilt thou pray to  
 ' be excused, from believing on such an account  
 ' as this? Oh drop this last, this most absurd  
 ' plea; and walk in the steps of the faith of thy  
 ' father Abraham, Rom. iv. 16. Consider not  
 ' the deadness and hardness of thy heart, but  
 ' the reviving softening love of mine; not thy  
 ' want of power, but my omnipotence; not the  
 the

the suggestion of Satan, but the declarations  
 of my gospel. Wrestle not only against flesh  
 and blood, but against the powers of internal  
 darkness, and the spiritual wickedness of an  
 unbelieving thought. Strive to enter in at the  
 strait gate of faith. Against hope believe in  
 hope, that I quicken the dead, and call the  
 things which are not as though they were.  
 Stagger no more at my promises through un-  
 belief, but be strong in faith, and give glory  
 to God, by being fully persuaded, that what I  
 promise, I am able and willing to perform.'

'In me thou mayst find the richest and rea-  
 diest supply of all thy wants: I am both the  
 Resurrection of the dead, and the life of the liv-  
 ing: he that believeth in me, though he were  
 dead, yet shall he live; and he that liveth and  
 believeth in me, shall never die. Believe  
 then, and thou shalt not come into condemna-  
 tion—Believe, and thou shalt receive power;  
 thou shalt see the glory of God; thou shalt be  
 established; yea, and sealed with the holy  
 Spirit of promise—Believe, and thou hast  
 everlasting life, and shalt not come into con-  
 demnation—Believe, and a grain of faith will  
 remove mountains of guilt and unbelief—Be-  
 lieve with all thy heart—All things are possible  
 to him that believeth, and he shall inherit all  
 promises: For to him that overcometh (and  
*faith* is the victory) will I give to eat of the  
 hidden manna, and to sit with me on my  
 throne

‘ throne ; as I also overcame, and am set down  
 ‘ with my Father on his throne—*Only believe*  
 ‘ then, and through faith thou shalt subdue the  
 ‘ kingdom of darkness, work righteousness,  
 ‘ obtain promises, stop the mouth of the roar-  
 ‘ ing lion, quench the violence of temptation’s  
 ‘ fire, escape the flaming point of Satan’s darts,  
 ‘ out of weakness be made strong, wax valiant  
 ‘ in fight, turn to flight the armies of thy spiri-  
 ‘ tual adversaries, and receive thy dead soul  
 ‘ raised to life again.’

‘ Thou hast played with the fiery serpents,  
 ‘ they have bitten thy heart, but I have already  
 ‘ suck’d the worst of the mortal poison. In the  
 ‘ perilous attempt my soul was seized with  
 ‘ sorrow even unto death, and an unheard-of  
 ‘ agony, attended with a bloody sweat, came  
 ‘ upon my body. A racking cross was the bed I  
 ‘ was stretched upon: Sharp thorns proved the  
 ‘ pillow on which I rested my fainting head.  
 ‘ The bitterest sarcasms were my consolations ;  
 ‘ vinegar and gall my cordials ; a band of bloody  
 ‘ soldiers the cruel wretches appointed to tear  
 ‘ open my veins ; whips, nails, hammers, and a  
 ‘ spear, the instruments allowed them to do the  
 ‘ dreadful operation. For hours I bled under  
 ‘ their merciless hands : and thy fearful curse,  
 ‘ O Sinner, flowed together with my blood. In  
 ‘ the mean time, noon-day light was turned  
 ‘ into the gloom of night, a dire emblem of the  
 ‘ darkness that overspread my agonizing soul :  
 And



‘ And at last, while earthquakes rocked me in-  
‘ to the sleep of death, I gave up the ghost,  
‘ with cries that astonished my bitterest enemies,  
‘ and made them smite their breasts in pangs  
‘ of involuntary sympathy. Thus, to make  
‘ thee partaker of my saving health, I took the  
‘ shameful and painful consequences of thy  
‘ mortal distemper upon me. And now Sinner,  
‘ despise no more such amazing love, requite it  
‘ with a believing look. Consider my wounds,  
‘ till thy conscience feels their wonderful effect.  
‘ Behold my atoning blood, till thou can wit-  
‘ ness it heals thy infirmities.’

‘ Knowing the terrors of the Lord, I per-  
‘ suade men. Come thou poor prisoner of  
‘ hope, turn by faith to the strong hold of my  
‘ protection.—Up! for God will destroy this  
‘ Sodom, the wicked world where thou linger-  
‘ est.—Up! for the great and terrible day of  
‘ the Lord approaches.—As I live, there is but  
‘ one step between thee and death, and another  
‘ between death and hell.’

‘ Let my love even constrain thee to arise,  
‘ and to follow me; that I may receive thee un-  
‘ to myself, and complain no longer, that, with  
‘ respect to thee, I have laboured in vain, and  
‘ spent my strength for nought. Surely, Sin-  
‘ ner, I deserve thy grateful love, for I have  
‘ fought thy fiercest enemies. Dreadful was  
‘ the battle! my flesh was torn, my blood spilt,

‘ my life lost in the obstinate combat: But I  
 ‘ have slain the lion and the bear, I have van-  
 ‘ quished Death and the Grave, and rescued thy  
 ‘ poor, helpless soul: And now let thy good  
 ‘ Shepherd rejoice over his lost sheep: Let gra-  
 ‘ titude compel thee to come into the fold of  
 ‘ my church, and join the little flock of my  
 ‘ faithful followers. And if thou canst not  
 ‘ come, do but look wishfully at me, and I will  
 ‘ lay thee on my shoulders rejoicing, and carry  
 ‘ thee in triumph into the richest pastures of my  
 ‘ grace.’

‘ Once more I turn supplicant: Once more I  
 ‘ stand at the door and knock—Saul! Saul! it  
 ‘ is hard for thee to kick against the sharp goads  
 ‘ of my love—Martha! Martha! one thing is  
 ‘ needful, chuse the good part, chuse me—O  
 ‘ Absalom, my son! my son! give me thy heart;  
 ‘ I have died for thee, do not crucify me afresh  
 ‘ —Lay down the spear of unbelief, and thine  
 ‘ is my grace, my glory, my kingdom, the king-  
 ‘ dom of heaven.’

‘ Be not afraid to surrender; rebellious as  
 ‘ thou art, I love thee still—Can a woman for-  
 ‘ get her sucking child, that she should not have  
 ‘ compassion on the son of her womb? Yea,  
 ‘ she may forget, yet will I not forget thee. If  
 ‘ thou wilt not take my word, believe my oath:  
 ‘ Because I can swear by no greater, I swear by  
 ‘ myself: *As I live, I have no pleasure in the death*

‘ of

‘ *of the wicked*, but that the wicked turn from  
 ‘ his way and live: Turn then, turn unto me,  
 ‘ for I have redeemed thee: I have cast all thy  
 ‘ sins into the depth of the sea, and will subdue  
 ‘ all thy iniquities.’

‘ And if thou canst not believe my oath, cre-  
 ‘ dit these scars—See! I have graven thee upon  
 ‘ the palms of my hands. Long—too long  
 ‘ have I waited for thy return, thou poor, wan-  
 ‘ dering, weary prodigal. Let me see in thee  
 ‘ the travel of my soul and be satisfied. By the  
 ‘ mystery of my holy incarnation and dreadful  
 ‘ temptation, by my agony and bloody sweat,  
 ‘ by my infamous death and glorious resurrec-  
 ‘ tion. I beseech thee, come to the pardoning  
 ‘ God by me. If thou hast nothing to pay, I  
 ‘ forgive thee all the debt: Whether it be fifty  
 ‘ or five hundred pence, or ten thousand talents,  
 ‘ I frankly forgive thee all. Only let me heal  
 ‘ thy backslidings, and love thee freely; let my  
 ‘ left hand be under thy head, and let my right  
 ‘ hand embrace thee. See the wounds which  
 ‘ I have received for thee in the house of  
 ‘ my friends! Reach hither thy finger, and  
 ‘ behold my hands; and reach hither thy hand,  
 ‘ and thrust it into my side, and be not faith-  
 ‘ less, but believing. Cleave to me with full  
 ‘ purpose of heart, follow me through the re-  
 ‘ generation, and thou shalt not only be one of  
 ‘ my jewels, but a crown of glory, and a royal  
 ‘ diadem

‘ diadem in the hand of thy God: Yea, as the  
 ‘ bridegroom rejoiceth over the bride, so will I  
 ‘ rejoice over thee, and give thee a name better  
 ‘ than that of Son and Daughter—I, the Holy  
 ‘ One of Israel, will be thy life and glory—I,  
 ‘ thy Maker, will be thy husband, and thy all.’

And are these, O Sinner, the gracious sayings of God to thee?—The compassionate expostulations of God, become incarnate for thee?—Did God so love thee, as to set forth his only begotten Son, as a propitiation through faith in his blood, thus to declare his righteousness, for the remission of sins that are past? May the Almighty now be just, and yet the justifier of him that believeth in Jesus? Is there no difference, no respect of persons with him? And is the same Lord over all, rich unto all that call upon him? Then shout ye heavens! triumph thou earth! and thou, happy sinner, know the day of thy visitation, be wise, ponder these things, and thou shalt understand the loving-kindness of the Lord.

Be no longer afraid, that it will be presumption in thee to believe, and that God will be offended with thee, if thou makest so free with Jesus, as to wash instantly in the fountain of his atoning blood. He not only gives thee LEAVE to believe, but he INVITES thee to *do it freely*. Nay, he COMMANDS thee to believe,  
 for

for *This is his COMMANDMENT, that we should believe on the name of his Son Jesus Christ.* He even inforces the precept by a double PROMISE, that if thou believest thou *shalt not perish, but have everlasting life.* And that nothing may be wanting to stir thee up to this important business, he is gracious enough to threaten the neglect of it with the most dreadful PUNISHMENT; for *he that believeth not, shall not enter into his rest, and shall be damned;* and he that to the end remains *fearful and unbelieving, shall be cast into the lake that burneth with fire and brimstone, which is the second death.* How canst thou doubt then, whether thou art welcome to receive *the Son given* by believing on his name?

Come to him just as thou art, and he will make thee what thou shouldst be. When he counsels thee to buy of him the gold of faith, and the garment of salvation, take him at his gospel-word: Come without regarding thy stuff: The poorer thou art the better: The oil of his grace flows most abundantly into empty vessels: His charity is most glorified in the relief of the most miserable objects: His royal bounty scorns the vile compensation of thy wretched merits: He sells like a king, like the King of kings, without money and without price. *Ask and have, and Take freely,* are the encouraging mottos written upon all the unsearchable treasures of his grace.

Be of good comfort then, rise, he calleth thee : Stretch out thy withered hand, and he will restore it : Open thy mouth wide, and he will fill it : Bring an empty vessel, a poor hungry heart, and he will give into thy bosom good-measure, pressed down, shaken together, and running over.

And now what meanest thou, Sleeper ? Why, tarriest thou ? Arise, and wash away thy sins, calling on the name of the Lord. Lose not time in conferring with flesh and blood : much less in parleying with Satan, or consulting thy unbelieving heart : Here delays lead to ruin : The Philistines are upon thee, instantly shake thyself ; If thou art not altogether blinded by the god of this world, and led captive by him at his will ; this moment, in the powerful name of JESUS, burst the bonds of spiritual sloth—break, like a desperate soul, out of the prison of unbelief—escape for thy life—look not behind thee—stay not in all the plain.—This one thing do ; leaving the things that are behind, Sodom and her ways, press forward towards Zoar, and escape to the mount of God, lest thou be consumed. By the new and living way consecrated for us, in full assurance of faith, fly to the Father of mercies—pass through the croud of Laodicean professors—press through the opening door of hope—take the kingdom of heaven by violence.

With

With halting, yet wrestling Jacob, say to the Friend of sinners, *I will not let thee go unless thou blest me.* If he makes as if he would go farther; with the two mournful disciples, *constrain him to stay*; or rather with the distressed woman of Canaan, *follow him whithersoever he goeth*—take no denial—through the veil, that is to say, his flesh, torn from the crown of his head to the sole of his feet—through this mysterious veil, rent from the top to the bottom, rush into the blood-besprinkled sanctuary—embrace the horns of the golden altar—lay all thy guilt on the head of the sin-atonement victim—read thy name on the breast of thy merciful high-priest—claim the safety, demand the blessings, receive the consolations bestowed on all that fly to him for refuge—and begin a new, delightful life, under the healing and peaceful shadow of his wings.

But perhaps thou art now devoid of active power, and broken in spirit. The hurry of thy self-righteous nature subsides. Wounded and half-dead, thou liest in the way of misery, waiting for the passing by of thy heavenly Deliverer. Thou hadst set thy heart upon being blessed in one particular manner, and God in his wisdom thinks it best to bless thee in another. Thou wouldst scale the new Jerusalem and storm heaven; but he chuses it should come down into thy soul as a fruitful shower descends into a fleece of wool. Be still then, and know that he is God. Let him break thy self-will, which  
 hides

hides itself under godly appearances; and let him practically teach thee, that salvation is not of him that willeth, nor of him that runneth; but of God who sheweth mercy.

Meekly dive into the amazing depth of these words, *In quietness and rest shall be your strength. Stand still and see the salvation of God.* The fire, the earthquake, and the rending of the rocks are over; silence takes place; the still small voice will soon follow. Thou art for a time taken from the foaming billows of self-agitation, and led by the still waters: a calm succeeds the impetuous storm, and a passive waiting thy restless, fruitless endeavours. Thou art in the case of one fallen into the sea, who having struggled long and hard to escape drowning is obliged to yield at last. Yield then, weary sinner, yield to thy happy fate. Fully surrender to the God of thy life. Entirely abandon thyself to Jesus. Freely trust him with thy present and eternal salvation. Whether thou swim or sink, let thyself go into the ocean of mercy. Catch at no broken reed by the way, but calmly venture into the unfathomable depths of redeeming love. Lose thus thy life, and thou shalt find it. The power of God will soon be made perfect in thy weakness; and when thy strength is renewed, earnestly wrestle again. Thus go on, alternately striving and waiting, according to the leadings of the Holy Spirit, till, having passed through all the inferior dispensations of divine grace,



grace, thou enter by faith into the rest that remains for the people of God, and take possession of that kingdom of God, which consists in righteousness, peace, and joy in the Holy Ghost.

VII. In that kingdom, happy Believer, the times of refreshing fully come from the presence of the Lord; mercy and love embrace thee on every side; and thy sprinkled conscience enjoys the peace of a sin-pardoning God—Then smiling Justice, more than satisfied by the meritorious death of Christ, sheathes her flaming sword, and declares, *There is now no condemnation to them that are in Christ Jesus: They are justified from all things, and freely forgiven all trespasses.*—And now thou art more than conqueror through him that loved thee. Standing by humble faith in his omnipotence, thou canst do all things, through his grace strengthening thee. Sin has no dominion over thee: The cruel and bloody-tyrant, that reigned unto death is dethroned; and grace, rich grace, sweetly reigns through righteousness unto eternal life. Triumphant in Christ over thy fiercest enemies, and putting thy victorious foot upon the neck of the *last*, thou chal- lengest his utmost rage, and shoutest, “O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ!”

Now thou seest and feelest that God is LOVE. Thou dwellest in Him, and He in thee. *Love,*  
the

the fulfilling of the law, diffusing itself through all thy heart, influences thy looks, words and actions, and makes thee spring after Jesus into the chariot of chearful obedience: Thy heart is as his heart; and while active grace draws thy willing soul along, God's free Spirit pours the oil of gladness upon the fervid wheels of thy affections: Supported and animated by thy Lord's presence, thou swiftly movest, thou delightfully fliest in all the ways of duty: Mountains of difficulties sink into plains before thee; wisdom's roughest ways are ways of pleasantness, and all her paths are peace.

Now thou rejoicest to be thought worthy to suffer shame for Christ's name, and countest it all joy, when thou fallest into divers trials. With him the cross loses its dreadful aspect, and enormous weight: When thou findest it in the highway of holiness, instead of consulting with flesh and blood, how thou shalt go aside to avoid it, thou immediately takest it up, and it proves a comforting staff, a never-failing prop.

Christ crucified works this miracle of grace, for Him thou receivest with every cross; and the moment thou dost so in the power of his Spirit, God, even thy own God, gives thee his choicest blessing: He crowns thee with loving-kindness and tender mercies; and with the inexpressible complacence of a Father, who receives a lost son! with the triumphant joy of a Saviour, who  
embraces

embraces a raised Lazarus ; He says to the myriads that surround his throne : “ One more  
“ sinner repenteth unto life ! Hallelujah ! He  
“ hath escaped the avenger of blood—he hath  
“ passed the gate of the city of refuge ! Halle-  
“ lujah ! Shout ye sons of the morning ! My  
“ angels, strike your golden harps ! Dance  
“ every heart for joy, through the realms of  
“ heaven ! Let bursts of triumphant mirth—  
“ let peals of ravishing praise roll along the  
“ transporting news.— Let all your exulting  
“ breasts reverberate, let all your harmonious  
“ tongues echo back our glorious joy ! For this  
“ my son was dead, and is alive again ! This  
“ your brother was lost, and is found !”

And irradiating thy soul with the light of his reconciled countenance, he says to *thee* from a throne blazing with grace and glory : “ Peni-  
“ tent believer, receive the adoption of a son.  
“ Because thou receivest my Son, my only be-  
“ gotten Son into thy heart, I admit thee into  
“ the family of the first-born : Be thou blame-  
“ less and harmless, a Son of God without re-  
“ buke, in the midst of a crooked and perverse  
“ generation, among whom I allow thee to shine  
“ as a burning light in a benighted world.  
“ Son, all that I have is thine, be ever with me,  
“ and thou shalt inherit all things. Yes, whe-  
“ ther Paul, or Apollos, or Cephas ; whether  
“ my first apostles, or my choice ministers ; or  
the

“ the world, or life, or death, or things present,  
 “ or things to come ; all is thine, for thou art  
 “ Christ’s, and Christ is mine. As thou hast  
 “ received him so abide and walk in him, wor-  
 “ thy of me unto all pleasing ; being fruitful in  
 “ every good work, and increasing in his know-  
 “ ledge, till thy faith is turned to sight, and I  
 “ am all in all.”

Start not, believing Reader, at these sayings, as if they were too glorious to be credited. They are the true sayings of God. The Lord himself spoke them for thy comfort. They are the precious pearls, which I promised thee out of the unsearchable treasures of Christ : If swine trample them under their feet, wear thou them on thy breast. Instead of being offended at their transcendent excellence, magnify the God of all consolation, who, having *delivered up his own Son for us all, with him also freely gives us all things,* consequently the richest mines of gospel grace. And giving vent to the just transports of thy grateful heart, cry out with the beloved disciple, *Behold what manner of love the Father hath bestowed upon us, that WE should be called the sons of God !— Unto Him who thus loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father ; to him be glory and dominion for ever and ever.* Amen.

END OF THE ADDRESS.



## A P P E N D I X.

*Concerning the evangelical harmony that subsists between living faith and loving obedience.*

**T**HE mystery of our salvation is thus opened by St. Paul, *By GRACE are ye saved, through faith which WORKETH by love.* This apostolic declaration subdivides itself into the following propositions, which, on account of their clearness and importance, may, with propriety, be called GOSPEL AXIOMS. (1.) *Ye are saved by GRACE.* (2.) *Ye are saved through a faith which WORKS by love.* These propositions, like two adamantine pillars, support the whole doctrine of Christ, concerning *faith and works; grace and rewardableness; or mercy on God's part, and obedience on our own:—*A doctrine, which, though clear as the day, has nevertheless been so obscured by endless controversies, that thousands of protestants and papists know it in its purity no more.

According to the *first* of these axioms, all that go to heaven, give divine *grace* the glory of their salvation; because they are all saved by mere favour, through the redemption that is in Jesus Christ. And according to the *second* axiom,

all that go to hell, are obliged to clear divine *justice*, because they are condemned merely for their avoidable unbelief, and obstinate disobedience. Upon this evangelical plan, the righteous are *graciously* rewarded, and the unrighteous *justly* punished: The doctrines of God's *mercy*, in giving grace for Christ's sake, and of man's *faithfulness* in using it by Christ's help, sweetly coincide; and from their blessed union springs the just proportion of every part of the gospel.

These axioms are so strongly maintained, and so frequently alluded to by the sacred writers, that whoever rejects either the one or the other, might as well reject one half of the bible. Attentively consider them asunder, and your unprejudiced reason will perceive their *equity*. Impartially compare them together, and instead of finding them incompatible, (as some prepossessed persons would persuade us they are) you will see, that they *harmonize* in so exquisite a manner, as to answer the most excellent ends in the world.

To give you an idea of their working in the breast of believers, permit me to compare them to those two opposite, and yet consentaneous motions of the heart, which anatomists call *diastole* and *systole*. The one forcibly dilates, the other powerfully contracts, that noble part of the human body; and both together, by means seemingly contrary, cause the circulation of the  
 blood,

blood, and diffuse vital powers through all the animal frame.—Just so passive *faith*, and active *love*.—The one perpetually *receives* favors from God, the other perpetually *bestows* them upon man; and thus, by continually performing their contrary (not contradictory) offices, they make spiritual life circulate through the believer's soul, and enable him to diffuse kindness and good works throughout the social body of which he is a member.

From the animal, pass we to the planetary world; and we shall see another striking emblem of the harmonious opposition, which subsists between the two gospel-axioms. There we eminently discover the *centripetal* and the *centrifugal* force. Though opposed to each other, they are nevertheless so admirably joined together, that from their exquisite combination, results the harmonious dance of the spheres; I mean, the circular motion of the planets around the sun, and around each other.—Such is the wonderful effect of *evangelical promises*, and *legal precepts*, when they meet in a due proportion, in an upright heart. The *promises*, which are all wrapped up in the *first* gospel-axiom, powerfully *draw* believers to Christ, who is the Sun of Righteousness, and the center of the Christian system: The *precepts*, which the *second* axiom necessarily supposes, drive them forward in the strait line of duty. Being thus delightfully attracted, and powerfully impelled, like planets of a different

magnitude, in the firmament of the church, believers rapidly move in the orb of evangelical obedience, where the *original* light of Christ warmly shines into their own souls, and their *borrowed* light mildly gleams upon their fellow-mortals.

If ever you saw a person, thus swiftly and evenly moving in the immense circle of religious and social duty; freely receiving all from his God, and freely imparting all to his neighbour; you have seen one of the *stars in the Lord's right hand*—you have seen one, who practically holds the two gospel-axioms—one, who *believes* as a sinner, and *works* as a believer—one, in whose heart the doctrines of *faith* and *works*, *free-grace* and *free obedience*, *divine faithfulness* and *human fidelity*, are justly balanced—one, who keeps at an equal distance from the dreadful rocks, upon which *antinomian believers*, and *antichristian workers*, are daily cast away—In a word, you have seen an adult Christian, a man who *adorns the doctrine of Christ our Saviour in ALL things*.

If the two gospel-axioms are of such importance, that the health and vigour of every Christian, flow from the proper union of their power in his heart; is it not deplorable to see so many people every where rising against them? *Self-conceited moralists* violently attack the *first* axiom; and *self-humbled solifidians* will give the *second* no quarter. Those opposed assailants have all, I grant, a zeal for God, but not according to knowledge;



knowledge; for the *former* know not, that they rob God of *his glory*; and the *latter* do not consider, that they pour upon him *our shame*. The *one* refuse to acknowledge him the *grand author* of our *bliss*: The *other*, to mend the matter, represent him as the *grand contriver* of our *ruin*. Both, nevertheless, have truth on their side; but alas! it is only a *part* of the truth as it is in Jesus; and truth divided, like an animal cut through the middle, is dreadfully mangled, if not entirely destroyed.

You are also desired to observe, judicious Reader, that as a just proportion of sail and ballast, next to a favourable wind, makes a ship sail with speed and safety; so the just balance of the two gospel-axioms, next to the Spirit of God, makes a believer run swiftly and safely the race that is set before him. He does not properly *run*, he merely *hops* in the way of truth, who, discarding one of the gospel-axioms, moves only upon the other. *Antinomian Laodiceans* therefore, and *Anti-christian Pharisees*, are equally blameable. For the piety of the *former* stands only upon the *first* axiom; and the devotion of the *latter* has no other basis than the *second*. The *one* will hear of nothing but *faith*; the *other* will be told of nothing but *works*. But the *sound* believer is for a *faith* that *works* righteousness.

*Faith unfeigned* and *obedient love*, are of equal importance to the true Christian. Those precious graces, which answer to the gospel-axioms,  
like

like a well-proportioned pair of heavenly steeds, mutually draw the steady chariot of his profession across the valleys of discouragement, and over the hills of difficulty, which he meets with in his way to heaven. If I might carry on the allegory, I would observe, that all the advantage which the right-hand steed has over the other, is, that it is *first* put in the traces: But this is no proof of his superiority, for he will be taken off at the gate of heaven; and *obedient love* alone, shall have the honour of drawing the Christian's triumphal car through the realms of glory.

Reader, if in the theory and practice you maintain both gospel axioms; if, instead of setting up the one in opposition to the other, you stand upon the scriptural line in which they harmonize; you have surmounted the greatest difficulty there is in the Christian religion; you hold *the faith once delivered unto the saints*. And now, prepare to *contend for it*: Arm yourself for the fight; for *antinomian believers* will attack you on the *left* hand, and *pharisaic unbelievers* on the *right*. But be not afraid of their number; patiently receive their double fire. They may gall one *another*, but they cannot hurt *you*.

*Truth* is great, and *Love* powerful; if you fight under their glorious banners, though the arrows of contempt, and the brands of calumny will fly thick around you, you shall not be dangerously wounded. Only *take the shield of faith*,  
with

with this motto, “ *By grace I am saved through faith;*” and *quench with it the fiery darts of self-conceited legalists. Put on the breast-plate of righteousness,* with this inscription, “ *Faith works by righteous love, the mother of good works:*” This piece of celestial armour, will keep off the heaviest strokes of *self-humbled gospellers.* And animated by the Captain of your salvation, through the opposite forces of those adversaries, urge your evangelically-legal way, till you exchange *the sword of the Spirit* for a *golden harp,* and your daily cross for an heavenly crown.

Such is the happy medium, that the author of this book desires to recommend. Some time ago, he thought himself obliged to oppose good mistaken men, who, in their zeal for the *first* gospel-axiom, wanted to represent the *second* as a “dreadful heresy.” And now he lets these papers see the light, not only to prove to the free-thinkers of his parish, that the *first* axiom is highly rational; but to convince the enemies of the *second* axiom, that, though he has exposed their mistakes with regard to *works,* he receives the *genuine* doctrines of grace as cordially as they; and is ready scripturally and rationally, to defend salvation by *faith,* against the most plausible objections of self-righteous moralists.

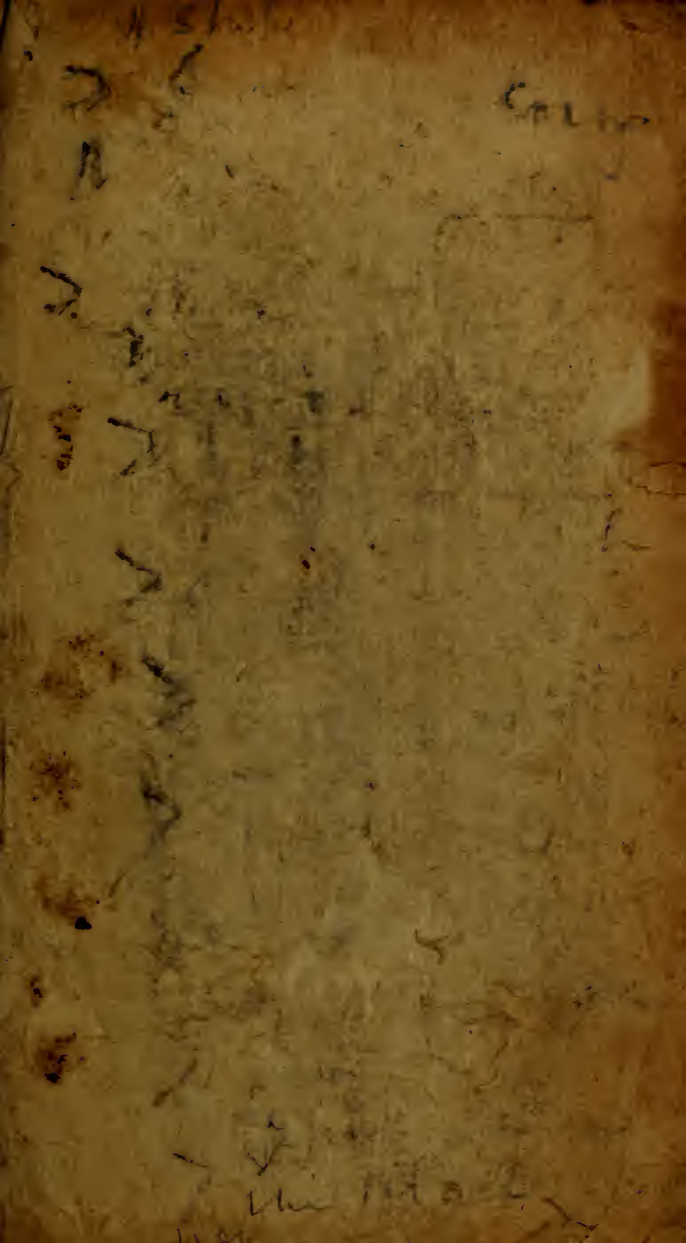
He just begs leave to observe, that the preceding pages guard the *first* gospel-axiom; that the *Four Checks to Antinomianism,* guard chiefly the second; that *the Equal Check to Pharisaism and Antinomi-*

*Antinomianism*, guards both at once; and that those tracts contain a little system of practical and polemical divinity, which, it is hoped, stands at an equal distance from the errors of moral disbelievers, and immoral believers.

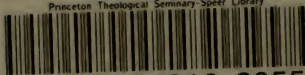
*This book* is chiefly recommended to disbelieving moralists, who deride the doctrine of salvation by grace *through faith* in the day of conversion, merely because they are not properly acquainted with our fallen and lost estate. And the *Checks* are chiefly designed for disbelieving antinomians, who rise against the doctrine of a believer's salvation by grace *through the works of faith* in the great day, merely because they do not consider the indispensable necessity of evangelical obedience, and the nature of the day of judgment.

In the *Appeal*, the careless, self-conceited sinner is awakened, and humbled. In the *Address*, the serious, humbled sinner, is raised up, and comforted. And in the *Checks*, the foolish virgin is re-awakened, the Laodicean believer re-proved, the prodigal son lashed back to his Father's house, and the upright believer animated to mend his pace in the way of *faith working love*, and to *perfect holiness in the fear of God*.

T H E E N D.



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